TWELVE SERMONS PREACHED BY MAISTER HENRY SMITH.

And publiſhed by a more perfect copie, then heretofore.

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THE SVVEETE SONG OF OLD FATHER SIMEON, IN TVVO SERMONS.

Luke 2. verſe

29 *Lord now letteſt thou thy ſeruant depart in peace according to thy word:*

30 *For mine eyes haue ſeene thy ſaluation,*

31 *Which thou haſt prepared before the face of all people,*

32 *A light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.*

THIS is the ſweet ſong of old father *Simeon*, wherein is ſet foorth the ioyfull and peaceable death of the righteous, after that they haue embraced Chriſt Ieſus with heart and mind vnfainedly as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life then the former.

But before we proceede further in it, let vs heare a litle of that which went before. The Euangeliſt ſaith verſe 25.

And behold, there was a man in Ieruſalem, whoſe name was Simeō: this man was iuſt, & feared God, & wayted for the conſolation of Iſrael, and the holy Ghoſt was vpon him. And a reuelation, &c.

Simeon feared God. Religion may wel be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wiſdome, and this priuiledge hath God giuen to thoſe that feare him, that they neede to feare nothing elſe. Prou. 1. 7.

And wayted for the conſolation of Iſrael.

Simeon alſo wayted for the conſolation of Iſraell, vntil he had embraced in his armes, him whom he ſo long longed to ſee and feele. How many wayters be there in the world? yet few waite as *Simeon* did: but ſome wait for honors, ſome for riches, ſome for pleaſures, ſome for eaſe, ſome for rewards, ſome for money, ſome for a deare yeare, & ſome for a golden day as they call it: but *Si-*

meon waited and expected with many a long looke, vntill he had ſeene and embraced Chriſt Ieſus, the light of the Gentils, the glorie of Iſrael, the ſaluation of all that with a faithfull and zealous affection and loue do waite for his coming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not alreadie wayted, neither embraced him as *Simeon* did.

And wayted for the conſolation of Iſrael.

Faith in all afflictions doth lift vp her head, wayting, in aſſured hope, beyond all hope, and ſeeing the clouds ſcattered ouer her head, yet ſhe is euer comfortable to her ſelfe, ſaying, anon it wilbe calme: and although all the friends in the world do faile, yet it neuer faileth nor fainteth, but euer keepeth promiſe in that which by the verity of the ſpirit of God it aſſureth, vntill her ioy be fulfilled.

Rom.9.6. *All are not Iſraelites that are born of Iſrael.* *Simeon* was an Iſraelite indeed, for he wayted for the Meſſias from God with patiẽce and expectation: ſo the ſpirit of God dwelleth alwayes with thẽ which alwayes ſay, *Thy will be done.*

26 *And a reuelation was giuen him.*

If we wait as he did, the ſpirit will aſſure vs as it did him, that we ſhall ſee God before we die: and they that long in faith to ſee the ioyes of heauen, the ſpirit aſſureth and promiſeth faithfully vnto them, that they ſhall ſee it.

27 *And he came by the motion of the ſpirit into the Temple.*

Simeon came into the Temple at this time by the prouidence
Pro.16.33. of God. The worldlings wil call it chance, but the Euãgeliſt wold
Mat.10.29 not chop that in, becauſe it is manifeſt, that all things come to paſſe by the prouidence of God, without which there is nothing done.
Gen.24.14. By this prouidence *Rebecca* came forth to waite on her fathers
15.16.17. cattell, when *Abrahams* ſeruant prayed, and looked for her com-
18.19. ming, that he might take her for *Iſaac* to marrie withall. By this
1.Sam.9. prouidence *Saul* was annointed king by *Samuel*, when he had no
20.& 10.1. ſuch thought in his heart, but went about ſeeking for his fathers Aſſes that were loſt.

And he came by the motion of the ſpirit.

The Diuel led Chriſt vnto the top of an high mountaine, that he might ſhew him the glory of the world, which deceiueth vnſtable minds: ſo would he do you, if you would be led by ſuch a guide; but I would not haue you to marke the vaine motions of ſuch a

ſpirit,

ſpirit, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleaſures as much as he can, if you then fall downe to worſhip Mammon, and imbrace the world, the ſame ſpirit will afterward lead you, nay rather caſt you downe from the top of all vnto hell. Therefore I beſeech you, and hartily intreate you, that you wold be the ſeruants of God, and ſeruants of the ſpirit of God, to be led by it, to obey it, and to do nothing contrary to his wil that you can refraine, but all thoſe good things which you would were done by you, & go thither whither you would come, for all would come to heauen, but all will not go to heauen. If you will all heare, I will teach you all, yea I will vndertake this: heare and marke my words, and you ſhall be led by the power of the ſpirit to our Lord Ieſus Chriſt. And I pray vnto the Lord, that I may neuer preach to the condemnation of any among you all; yea I wiſh that euery one of you were more zealous and more godly then my ſelfe. But to whom ſhal I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the *Acts*, that they tooke vpon them to abiure euil *Act. 19. 1.*
ſpirits, by the name of *Ieſus* whom *Paul* preached, to whom the *14.*
euil ſpirits anſwered ſaying, *Ieſus* we know, and *Paul* we know, *15.*
but who are ye? and thoſe which had the euill ſpirits, ran vpon *16.*
them & ouercame them, ſo that they fled out of that houſe naked and wounded: and thus the deuill preuailed againſt them at that time, becauſe they ſought to worke with anothers inſtrument, & preuaile with anothers weapon. If they would haue ſaid, in the name of *Ieſus* whom we preach, they might haue preuailed, but they thought it ſufficiēt that *Paul* preached him, though they neuer profeſſed him. And ſo we leane vpon anothers ſtaf, & think to be ſaued becauſe God ſaueth others. We ſhall be dealt withall as were thoſe vagabond Iewes: for he will anſwer, ſuch I know, and ſuch I know, but who are ye? Therfore it behoueth vs al to pray vnto the Lord, that he wold furniſh vs with weapōs to encounter againſt all the euill motions of the ſpirit of Sathan, that we may ouercome, and not be ouercome and put to flight, like thoſe vagabond Iewes, but that we may haue oyle alwayes in our lampes burning, and alwayes armed with watchfulneſſe againſt our enemies, leſt Sathan ſteale vpon vs vnawares, in the darke, & lead vs to fulfill his luſts, & ſpoile vs, and ſtrip vs, & leaue vs ſtarke naked.

27 *And he came by the motion of the spirit into the Temple, &c.*

If we would thinke that his spirit doth leade vs into the Temple, we would marke very diligently the motions thereof when we are there, whether it speaketh to vs in our owne soules by the mouth of the minister of God, who is the minister not of the letter, but of the spirit and grace of God.

27 *And when the parents brought in the child Iesus to do for him according to the custome of the Law.*

28 *Then he tooke him in his armes.*

Happy *Simeō* embracing Christ, but not happy that he embraced him with his hāds, but therfore happy becaufe he embarced him in
Mat.13.16. heart. Happy are they and bleffed which fee the things which ye fee, and the eares that heare the things that ye heare, faith Chriſt: but curſed are we, that hearing and ſeeing do not repent: for we cannot be bleſſed by hearing and ſeeing only, vnleſſe we heare & ſee with profit, ſo that we in heart embrace Chriſt. But we will obiect that we are Iſraelites, and are circumciſed, and haue receiued the Sacrament of Chriſts bloud, that we might be his people and he our God: but this will not excuſe vs, nor make vs ſeeme anie
Epheſ.4.20. 22.23.24. thing better in the ſight of God, but rather worſe, if we haue not ceaſed to embrace the world, to embrace vanities, & haue vnfainedly embraced the word of God, and alſo the Lord Ieſus Chriſt.
Iohn.1.11. For it is ſaid, that Chriſt came amongſt his owne, & his owne receiued him not: but therefore accurſed are ſo many of them as reiect their owne ſaluation, which being freely offred vnto them, will not ſtretch forth their hands to receiue it, that is, will not attend with their eares to heare it, or at leaſt will not enlarge their heartes to embrace it.

And prayed.

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or the third. If *Peter* had marked the crowing of the cocke at the firſt time as he did at the
Luke.22. third, the cocke needed not to crow thriſe.

Now therfore, when you heare the ſame ſound againe which you haue heard before, remēber now that the cocke croweth the ſecond time: for you know what diſcommodity doth come by negligence, & what commodity by attention: for if you attend & follow, iuſtice ſhalbe ſwallowed vp of mercy.

Simeon

Simeon prayſed God.

Simeon was thankfull. Here is the example, but where be they that follow it? If nine leapers be clenſed, yet but one returneth to giue thanks, then one is all. Vnthankfulneſſe is the firſt gueſt that ſitteth at the table; for ſome will not ſticke to ſay, that they neuer ſaid grace ſince they were children, but if they had ſaid, they neuer had grace ſince they were children, I would rather beleeue them. Do you not ſay, *Giue vs this day our dayly bread*? If you do, for. ſhame ſay ſo no more, begge no more at Gods hands, vntill you bee more thankfull for that you haue receiued. For behold, the heauens frowne vpon you for your ſins, and the earth denieth her fruite, and is become barren, becauſe of your vnthankfulneſſe. *Luke 17.* *Leu. 26.16.*

And praiſed God, and ſaid, &c.

Here *Simeon* prayed & praiſed God, yet but in few words, for God delighteth not in much babling, he prayed not like the Ethnicks, the Phariſies, or the Prieſts of *Baal*, but *Simeon* praied with the heart like *Moſes*, and was heard.

And ſaid: He ioyfully prayſing God ſpake, yea ſweetly as it were ſung it. Though you ſing all *Dauids* Pſalmes ouer, and haue not *Dauids* ſpirit, it profiteth nothing: and though *Dauid* was heard when he ſung them, yet you cannot be heard. Therefore let vs pray ſo, that our prayers may be heard. But we cannot with the heart, and ſo that we may be heard pray, if we turne away our eares from the word: for ſo doing, whatſoeuer prayers we make, they are abhominable. Therefore let vs heare ſo, that hearing we may profit by it. Let vs not heare ſtill ſo vnprofitably as we were wõt to do: if we do, it ſhall be required at our hands. Do you thinke you ſhall neuer be called to account of that which I haue preached vnto you, & therefore as ſoone as ye are gone out of this place, all is ſhut vp, and all is forgotten, God is exempted frõ your minds? Our Sauiour Chriſt ſaith, the word that I ſpeake vnto you ſhall iudge you at the laſt day. *Marie* is cõmended, for that ſhe heard our Sauiour verie diligently, laying vp his words in her heart, and *Iacob* was wiſer then all his children, in that hee remembred the dreame of *Ioſeph* vntill he ſaw it fulfilled. Thoſe that loue the Lord with an vnfained loue; do gladly heare his voice & become obedient. *My ſheepe heare my voyce*, ſaith Chriſt: and they that loue the Arke as *Dauid* did, will daunce about the *Prou. 28.9.* *Ioh. 12.48.* *Luke 10.42.* *Ioh. 10.27.*

2.Sa.6.14. Arke as *Dauid* did, and that with ioy and gladneſſe. *Iſaac* was a
Gene.21. good man, his name ſignified laughter, wherby was ſhewed what
ioy and laughter there ſhould be about Chriſt Ieſus, for he was
Luke.2.46. the figure, the truth was Chriſt himſelf. The Virgin ſong whē ſhe
Luke.2.13. knew that ſhe ſhould beare him, the Angels ſong ioyfully whē he
14. was borne, & *Simeon* ſong when he was brought into the Tēple.

If *Simeon* had not longed, and ſo waited for the conſolation, ſhould he now haue had this ioy and exultation? he could not haue felt it, for as our deſire is, ſo is our ioy. And ſurely therefore we receiue not ſound comfort, or feele ſmall ioy by the preaching of the Goſpell, becauſe we with longing wait not for it, we haue no liuely deſire of it, we hunger and thirſt not after it.

Lord now letteſt thou thy ſeruant depart.

Simeon waiting for the conſolation of Iſraell, longing to ſee the Sauior, was like the hart panting for the water brooks, till he had beheld his beſt beloued: but as ſoone as he had taken him in his armes whom his ſoule deſired to ſee, he ſo thirſted for death, that he thencefoorth thought of, ſought after, beſought God for nothing, but to leaue this life, and hence to depart: for he forthwith ſinging, prayed: *Now letteſt thou thy ſeruant depart.* But do you (ſay ſome) commend him herein? did he well? May not any man deſire death? may not the faſtned ſhip in a ſtrange land deſire to be looſed to haſten to his longed for port at home? may not a mā impriſoned amongſt bitter enemies, deſire to be ſet at liberty, to returne to his owne countrey, in freedome to liue amongſt his ſweete friendes? Are we not ſtrangers here, and by vnpeaceable moſt deadly enemies, our owne fleſh, the world, and the diuell, held priſoners in the chaines of ſin, & manifold infirmities? and is not our home heauen, and the Saincts and Angels our moſt deare friends? No maruell then that *Simeon* here deſireth to be looſed,
Phil.2.23. or let depart: and *Paul* profeſſeth he deſired to be diſſolued or vnloſed, as ſhips in a ſtrange land faſtned, as ſtraungers amongſt cruell enemies impriſoned. They were vnnaturall if they did not, it were vnreaſonable to require they ſhould not: for we not onely may thinke it lawfull, but muſt alſo acknowledge it, euen a neceſſarie dutie to deſire death. For is there till then in vs any perfect, yea any pure obedience of God? doth not ſinne as long as this life laſteth, dwell in our members? Is there any

paſſage

paſſage to the perfect life but by the firſt death? The fiſh which is taken in the net out of the ſea, ſtruggleth to get in againe, and *Adam* thruſt out of Paradiſe, would faine haue beene within againe: how much more ſhould we be deſirous to be ſetled in the true Paradiſe in aſſurance neuer to bee put from thence? Therefore alſo it is not onely our dutie to deſire death, but alſo as ſoone as any clearly ſeeth Chriſt, preſently he deſireth to dye. For though his ſtate be neuer ſo pleaſant, though his life be moſt delightfull, though he excell in riches, and pleaſures, and honors, and knowledge, and glorie, and farre exceede all that euer were: yet at the ſight of Chriſt he euen reioyceth to forgo all, the loue of the world falling away like the mantell of *Elias* when he was rapt into heauen, and ſo crieth with the Apoſtle, *I deſire to be diſſolued*, that he may be with Chriſt. For Chriſt is light, and as ſoone as they ſee him, they ſee alſo themſelues and the worlds falſe happineſſe: his glorie, and their ſhame and filthineſſe, which maketh them wiſh for death, that they may ceaſſe to ſinne againſt God, and perfectly pleaſe him, and enioy true happineſſe with him: for all ſin is bloud in their eyes, and all worldly pleaſures vanities.

But why then (ſay you) haue *Heman* the *Ezrachite*. *Pſal.* 88. 15.16.17. and *Ezekiah* that godly King *Iſa.* 38.10.12.13.14. & that man after Gods owne heart, the ſweete ſinger of Iſraell, *Dauid*, *Pſalm.* 6.4. & 30.8.9. ſo prayed, and taught others to pray againſt death? Why? Becauſe they all were, and would haue others to be in the feruent loue of God, both to die, and to liue deſirous: to liue, that they might amongſt men vphold and further the true worſhip of God, ſo to ſaue their brethrens ſoules, and aduaunce the glory of God the more: to die, that they might perfectly obeying God, fully pleaſe him, and freede from all euill, enioying all good, with him moſt bleſſedly liue. For not onely the Apoſtle *Paule*, but all theſe, and who ſo euer are grounded in the faith of Chriſt, but eſpecially all that haue ſtrong hope to aduance the honour of God are in a ſtrait, as the Apoſtle ſpeaketh *Phil.* 1. 23. and cruſht on both ſides, euen with two contrary deſires: to be with Chriſt, which is beſt of all for themſelues, and to continue amongſt men, which is moſt needefull for them. So that this remaineth a manifeſt moſt neceſſary dutie, and of all that haue

Pſal. 6. 10. & 36.10. & 88.11. 12.13.

Iſay. 38.11. 12.

Phil. 1.23. 24.

truely as *Simeon* beleeued in Christ, performed, namely thenceforth still to desire death, though they also withall life: life for others, death fot themselues.

Yet all that desire death performe not a duty: for the wicked often desire to die, but not duly: for though they wish sometimes for it, and be willing also to abide it: yet do they not in heart desire it; because they thinke it not a thing in the ordinance of God good, & that for them, but vtterly hate it, holding it an extreame euill. For they acknowledge as the truth is, it will depriue them of all their delights which here they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, & yet endlesse paine, and torments intollerable, and yet vnspeakeable. For the sentence of the vnchangeable God is al-
Reue.21.8. ready giuen. The fearfull, and vnbeleeuing, and the abhominable, & murtherers, and whoremongers, and sorcerers, & Idolaters, and
Mar.24.41 all lyers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. And the iust iudge shall
Mar.9.43. say to all workers of iniquity, Go accursed into hell fire prepared
1049. for the diuell and his angels. Hell fire, where the worme neuer dieth, and the fire neuer goeth out. Whereupon this the Prophet a-
Esay.57. uoucheth, *There is no peace to the wicked saith my God.* For in their strongest hope, they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore fearing the euent of death to be for them (as indeed it is) most horrible, they vtterly abhor it, they detest it extreamely. How then (say some) should they seeke death so eagerly? how should they murder themselues so willingly? They do it not altogether willingly, but wittingly, not freely, but forced with feare of some supposed greater euill: the troubles of this world, the anguish of bodie, the horrour of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes prefer death before life, lesse willing to liue in vexation, then dying to trie, whether they shall feele what they feare, euen deserued damnation: for they are neuer willing to die, but vnwilling to liue often, and so worke themselues endlesse woe in hope of supposed happinesse, abhorring life, not truely desiring death. For how die they, when they must voluntarily bereaue themselues of life? not in loue of God lóging to please him, performing al seruice

to

to him: but either in paine of body, or elſe anguiſh of minde, either raging that they cannot ſatiſfie their luſts, or haue loſt outward things immoderatly loued, or fearing, if they die, deſerued torments, if they liue, they ſhall either continue in felt horror, or leeſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his furie, and cannot fiercely fulfill their malicious minds, or freely feede on the reſt of their fleſhly luſts, or impotent in their deſire of ſome falſe fondly conceiued good hoping, with dreadfull doubting, by death to better their ſtate, they chooſe rather to prooue the truth of Gods threats, and of the terrors of their trembling minds, then in life to remaine any longer, rather abhorring life, then any way truely deſiring death. Therefore in that *Simeon* duly deſired death, that which we heard of *Simeon* in the beginning is proued true, to wit that hee *was iuſt and feared God.* For none but the truly religious, none but they that by faith are aſſured they are before God righteous, can rightly deſire death. For who would deſire a change but for the better? But all that are ignorant of God, all the vnfaithfull what knowledge ſoeuer they haue, cannot be in better caſe dead, then they are now in liuing though moſt miſerably pained: nay they cannot be without iuſt feare when they forgo this life, to feele for euer the ſecond death. But the faithfull hauing their conſciences quiet, & alſo ioyfull in Chriſt, free from the feare of that death they haue deſerued, and aſſured by death to paſſe to that life which God to all faithfull hath promiſed, earneſtly wiſh to die in feruent loue of God, and zeale of his glory, that ſo they may ceaſe from offending their good God, and neuer ceaſe magnifying his mercy; ſhewing thereby that they are wearie of the ſeruice and bondage of Sathan and ſin, and aſſured after death to enioy the true life, moſt fully glorifying God, & moſt perfectly pleaſing him for euer. And therefore alſo they deſire death, not ſhortning their life, but waiting his leaſure and calling, therby glorifying God as in their liues they haue done, & ſought to do. For man was not borne at his owne will, and therfore may not die at his owne pleaſure. Therefore they beg it of God, referring themſelues euer to his good will, when, where, and how by death they ſhal glorify him: ſtil deſiring it, but neuer wilfully procuring it. If any obiect that *Sāpſon* pluckt the houſe on his own head

aswel as on the Philistins, we must vnderstand that *Sampson* was a figure of Christ, and therefore as it were offring himselfe to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies.

And because they wait the Lords leasure, they not onely wilfully murder not themselues, but are careful also lest foolishly vnwittingly they hasten it. For all they are guilty of their own bloud, that either by foole-hardy, rash, or vnwise behauing, or with surfets, drunkennesse, or any intemperate vsing of themselues shorten their life. Yea though they tender their liues neuer so deare, yet are they in the guilt, because they willingly vse the meanes that brings death.

Simeon had seene much in his many daies, but when hee saw Christ, he was vnwilling to liue any longer to see more. His desire accomplished, his long longing at length satisfied, his feruent expectation with free ioy now fulfilled, It is inough saith *Simeon*, that I haue seene my Sauiour, as *Iacob* said, *It is enough that my*
Gen. 45. 28. *sonne Ioseph liueth.* How much more then should we be satisfied with this, & in al thankfulnesse rest in it, that we haue seene Christ, not as *Simeon* in weakenesse & basenesse, but victorious, most glorious, ouer sin, death and hell triumphing, and are more assured then *Iacob* was, that he not as *Ioseph* vnder *Pharaoh* in Egypt liueth, but in heauen with his father in highest maiestie raigneth Lord o-
Ioh. 17. 14. uer all, hauing all power both in heauen and earth: and moreouer
1. Ioh. 3 3. where he is, thither shall we come, and be like him, & with him as
Rom. 8. 17. fellow-heires raigne in the kingdome of our father for euer?

Simeon knew Christ as soone as he saw him, and embraced him as soone as he knew him, and enioyed him as soone as he embraced him: so some know the word of God as soone as they heare it, and beleeue it as soone as they know it, and feele the comfort of it as soone as they beleeue it. But others heare it as though they
Exod. 5. &c. hard it not, like deafe adders which stop their eares at the voice of
1. Kings. 18. the charmer. So *Pharao* would not heare the voice of *Moses*, nor Baals priests the voice of *Elias*: & others though they know it, yet wil not beleeue it, as if God were vntrue. So al malicious wretches that prefer the pleasurs of sin before the glory of God. And others though they beleeue it, yet can they not either presently, or when they will, feele the comfort of it much lesse the ioy which is offered

offred by it, namely the hart oppreſſed, the deſolate afflicted ſoule.

The ſeed is not caſt all on a heape, but it is caſt abroade: therefore where be the fruites of the ſpirit that you haue brought forth? for the ſpirit of God is not like a dead potion in the ſtomach, which worketh not, neither can we haue this ſpirit in vs and feele it not. For if thou haſt it, it will leade thee as it did longing *Simeon*, as we haue hitherto ſeene, to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt receiued and embraced him, it will poſſeſſe thee with ioy & ſo with thankfulneſſe, and godly care to keepe him and to entertaine him, and to be obedient vnto him: nay alſo with a longing to be looſed hence, and euermore perfectly to pleaſe him. Therefore beloued, iudge your ſelues, that ye be not iudged of the Lord.

Thy ſeruant.

The godly would not leaue this priuiledge for all the riches in the world, for that they are the ſeruants of God, fellows to Princes and Angels: for we ſerue him whom *Dauid*, *Salomon*, *Ezechias*, *Ioſias* ſerued: yea to whom a thouſand thouſands, Dan. 7. 10. euen innumerable Angels miniſter, Heb. 12. 22. euen him who is moſt bleſſed for euer. Euery ſeruing-man beares the cogniſance of his maſter vpon his ſleeue. What then will the Lord ſay when he commeth and findeth vs marked with the badge of Sathan? Surely he will ſay, giue vnto Sathan that which is Sathans. But all the houſes of Iſraell are ſprinkled with the bloud of the Lambe, and all the mourners in Ieruſalem are marked, and all the choſen are ſealed with the ſeale of the liuing God.

Dan. 7. 10.

Exod. 12. 22. 23. Ezec. 9. 4. 11. Reuel. 10. 7. 3. 5. 6.

Well, was it ſaid the poore receiue the Goſpell? The yong men are more forward in the truth, and more zealous then the aged, the ſonne then his father, the ſeruant then his maiſter. Once the yonger brother ſtole away the bleſſing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then he is now? when was he ſo hated and perſecuted as he is now by *Eſau*? Yet in the old time men were more zealous in their age then euer we heare of them to be in their youth, yea they were zealous in the Lords buſineſſe. Age hindred not *Noah* from building of the Arke when God commanded him: age hindred not *Simeon* from reioycing and mirth when he beheld and embraced the Lord Ieſus Chriſt, Then old *Simeon* embraced

Gen. 5. 32. & 6. 22.

Christ,& he enioyed him with heartie ioy in zele, but now where is old *Simeon?* there be but few of them to be seene coming to the temple to receiue Christ, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Onesimus*, and the yong infants begin to speake againe. The yong haue him, they are zealous, and I hope they wil keepe him though old men neglect him. Sathan thou hast too much for nothing al-readie.

Dan.1.8. *1.Sam.2.3.* *1.Tim.4.12* *Phile.10.* *Mat.21.15.*

In peace, &c.

Christ brings peace with him, not the peace of the world, but that peace which passeth all vnderstanding, *My peace I leaue with you. Ioh.14.27.* My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace we haue, we haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the iust, and follow their steps, and you shall then depart in peace, like the lābe vpon the crosse. Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous, therefore all men looke to this. Happie are they that depart in peace, who when death saith feare, and the Serpent saith despaire, then say by the spirit to the flesh, crouch, and bid the Serpent flie while death openeth the prison doores.

Psal.37.37 *Num.23.14*

If the Papists wold haue men to depart in peace, they wold neuer say, that those which depart go to Purgatorie: for so by their owne saying, the worst part is behind. For they affirme, that the paine thereof is far grieuouser then any that in this life may be sustained. But againe some say, this Purgatory is in the earth neare to hel, & so it is too far from heauē to be saued. Some say, they are punished there by fire, and some say by water, & some say by fire & water. Some lastly say, that the good Angels torment, & others say, that the euill spirits do it. In this variety of most vncomfortable opinions, how is it possible hence to depart in peace? But we must vnderstand, it is a painted sepulcher, made for the pāpering of the liuing, not for the punishing, nor purifying of the dead. For the locust of Rome doth liue altogether by such Trētals & by such traditions, and this is the profitablest dreame that euer any of them dreamed, but it is manifest by the word of God, that where the tree falleth, there it lyeth, and shall lye for euer. *Diues* and *Lazarus* are dead, and where they are, thither shall we all go.

Pro.30.15. *Eccl.11.3.* *Luke.16.22.23.*

Sathan

Sathan hath many ſleights to deceiue vs, of which this is one of the greateſt, to bring vs from the word of God to dreames & traditions, and thinges inuented by the braines of mortall men which haue not the ſpirit of God in them.

According to thy word.

All the ſeed falleth not into good ground, & therefore though I haue ſhewed you it is vngodly, as being not according to the word, ſome thinke it but a ſmall matter to ſay for the dead, Lord haue mercie vpon them, at leaſt they thinke it as it were a veniall ſinne, if it be a ſinne. But let vs take heede how we make trifles of ſinnes, for there is no dallying with God, who is iealous as a con- *Heb.12.29.*
ſuming fire, when his people make ſuch ſmal accoũt of his words. Other demaund whether it be not better to ſay, God be with thẽ, then the diuell be with them, both which are naught and to be eſchued. And herein they aske this queſtion, like a thiefe who hauing robbed a man by the high way, and being taken with it, and demaunded why he did ſuch a villanie, ſaith; is it not better to rob him then to kill him? as though he muſt needes do the one of them: then what ſhameleſſe anſwer is this? for it is manifeſt, that of two euils none is to be choſen.

Some will ſay, it is a teſtimonie of our good will. To ſuch we muſt reply ſaying, ſo it is a teſtimonie of your ignorance: and then after a litle conference they will graunt, that indeed it doth not profite them. Then we muſt reply and ſay, God hath made all things to profit vs, and hath commanded that nothing be vſed vnprofitably, no not ſo much as a vaine word ſpeaking, ſaying, that for euery idle word we muſt giue account at the day of iudgemẽt. *Mat.12.36*
Then they reply againe ſaying, if it do them no good, it doth thẽ no harme. But we muſt reply & ſay, it were good to beware leaſt it do thy ſelfe harme. Another ſort will reply and ſay, I pray God I neuer do worſe. But to ſuch we muſt anſwer, I pray God you may do better: and you ſhould firſt know whether you do not harme before you do it. For indeed it muſt proceed of harme being ſpokẽ in doubting without faith, for if you beleeued that they were layd vp in peace whom you pray for, what need you pray for them at all? But it ſhewes an vnbeleeuing heart, and we know that whatſoeuer is not of faith is ſinne, & the Lord will ſay of thẽ, who hath required thoſe things at your hands? you haue wrought *Rom.14.23.*

vanities. Now therefore you will not leaue it, becauſe you vſed it: then will you ſay alſo, we will not leaue our lying, nor our ſwearing, nor our curſing, becauſe we haue vſed it. It will greiue me if I heare you vſe theſe ſpeeches hereafter, hauing no reaſon nor proofe of Scripture to maintaine it by, or to be your warrant in it. Therefore I charge you in the name of God, that you vſe them not, but rather when you heare this, or any other ſinne condemned, lay hands vpon it, and ſee that you put it to death without delay, according to the law of God.

According to thy word.

When Sathan hath once poſſeſſed vs with this opinion, that in the ſeruice of God we may neglect the word of God, then profits and pleaſures guide vs in our profeſſion, but they that do ſo profeſſe Religion and godlineſſe, can neuer haue any comfort by it all their life. For their owne hearts accuſe them for hypocrites, becauſe they waite not for the conſolation of God according to his word, and whatſoeuer is not done according to that word cannot be acceptable: and this word they care not for, neither haue it in eſtimation. When *Adam* ſeeth his nakednеſſe, the ſuttle Serpent can deceiue no longer, but before he ſeeth his nakednеſſe, he is euer deceiued, and led away with the multitude into innumerable errours. Some ſay, they ſhall be ſaued by good workes, and ſome by the Popes pardon, others ſay by Purgatorie, and theſe will haue a Maſſe ſong for them as long as the world ſtandeth, and all for one ſillie ſoule thinking to be to be ſaued by it. And yet ſee their blindneſſe, for they ſeeme to thinke that their torment ſhall not ceaſſe as long as the world ſtandeth, elſe why ſhold they find & hire men to ſay Maſſe for thē ſo long? But theſe are the fat morſels of *Baals* Prieſts, and for this cauſe is the Popiſh Creede made very fauourable to the Cleargie. Well, ſay that ignorance is the mother of their deuotion, for when the couetouſneſſe of the Prieſts, and the ignorance of the people ioyned together, then they inuented Purgatorie, Maſſes, Prayers for the dead, and then all their trinkets. For if they had not held our fathers in ignorance, keeping them from the word, they would neuer haue bene Papiſts. But when they caſt a miſt before the eyes of men, then the blind fell into ditch, which doth containe ſo many groſſe corruptions.

For mine eyes haue ſeene thy ſaluation.

For, &c. Becauſe the holy Ghoſt by inſpiratiõ had declared vnto him, that he ſhould not die till he had ſeene Ieſus Chriſt, therefore the ſame ſpirit led him to the Temple, and ſhewed him that which it promiſed, & hauing ſeene the ſame, he deſireth & wiſheth to die, & be releaſed frõ this earthly priſon, that he might liue with God. As idle and euil wiſhes are vaine, becauſe they are not according to faith, nor groũded vpon the word of God: ſo though we aske as cunningly as *Iacob*, & as earneſtly as the ſons of *Zebede*, yet if we aske not in faith according to knowledge, we cannot obtaine. But we ſhould aske ſo that we may receiue, that we may not returne emptie. Therefore the ground whereon *Simeon* ſetled himſelfe to wiſh for death, was, that he had receiued a promiſe of God, that he ſhould be deliuered from this miſerable life, when he had once ſeene the light of the Gentiles, the Chriſt; & now he had ſeene his Sauiour, and embraced the true Meſſias, which was promiſed by the father, figured by the law, ſpoken of by the Prophets, foretold by the fathers, and pointed at by *Iohn Baptiſt*. For thus he reaſoneth: Now that I ſee thy ſaluation according to thy word, & therefore the condition is now performed: let thy promiſe alſo be fulfilled: *Now let thy ſeruant depart, &c. For mine eyes, &c.*

Gen. 27. 17. 18. 9 20. &c. Mar. 10. 35. 37. Iam. 17

Mine eyes haue ſeene, &c.

Then we ſee that Chriſt was no ſpirit, neither was his body a fantaſticall body, for if he were a ſpirit, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he haue embraced him. Therefore we ſee that the words of the Scripture are true, which ſaith that Chriſt was perfect man in all things, ſin onely excepted. For he ſometime wept, as at the death of *Lazarus*, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the wel where the woman of Samaria diſputed with him: & alſo ſomtime eate as at *Marthaes* houſe, as alſo among Publicans & ſinners, & in euery thing ſhewed himſelfe to be perfect man.

Iohn. 11. Luke. 19. Iohn. 4. Luke. 10. Luke. 5.

Haue ſeene, &c.

O Lord ſaith he, I deſire now to be diſſolued & free from the bondage of ſin, which ſo long hath inhabited in my mortall body, for now he is come, by whom thou haſt promiſed to free vs and ſet vs at liberty, he is come by whom thou haſt promiſed to breake the Serpents head, and he is come that will heale our infirmities,

and giue ſtrength againſt ſinne and Sathan by faith, and peace towardes God through loue. And now ſaith he, I haue embraced him, & thankfully do receiue him. I beleeue, & am perſwaded that this is the ſame Meſſias, whom the Father promiſed, and the Prophets foretold, all Iſraell longed & expected for, who is the light of the Gentils, the glory of Iſraell, & the God of the whole world. So they which loue the truth of God, and wait with deſire to be filled with the knowledge thereof, ſuch ſhall not dye vntill they haue their hearts deſire with contẽplation therof. For as *Peter* was
Act.10. ſent to *Cornelius* and *Philip* to the Eunuch: ſo the Lord wil ſtir vp
Act.8. ſuch of his ſeruants, as may be fit inſtruments to miniſter the ſame vnto vs. *Iudas* indeede dyed before the time, and liued not to ſee Chriſt crucified, but the Diſciples which loued Ieſus, did ſee him die like an vndefiled innocent Lambe, and that to their exceeding cõfort and ioy, when they vnderſtood how that he ſuffered death for loue of them, and for their redemption. Now if Chriſt cannot hide him from ſuch as hunger after him through loue, then what ſhall we ſay of our fathers which liued in the time of ignorance, that longed to ſee this light, although they had a miſt caſt before their eyes? ſurely ſuch died not til they ſaw Chriſt, and embraced him in their harts. And this is our iudgement cõcerning them that dyed in the time of Popery. And likwiſe as concerning the reſt, which thought to be ſaued by Purgatory & Maſſes after that they are dead, we ſay that they which ſleep without oyle in their lãpes, they die ere they are aware of, & ere they wiſh for it, like the Phi-
Iudg.16. liſtines which ſent for *Sampſon* to laugh & mocke at him, and to ſport them ſelues, vpon whom the houſe fell and deſtroyed them
Exod.14. all: or like the Egiptians, which thought that the waters had made paſſage for them aſwell as for the Iſralites, both which died in, & for their ſecurity, becauſe they were not watchfull, nor prepared, againſt the Lord called them.

Haue ſeene thy ſalnation.

Seeing now he is come for whom *Simeon* longed, what are the troubles thar are paſt, & the ſorrowes that are come to an end? ſo when we haue our deſires accompliſhed, feeling the ſound cõfort of the Goſpel, what ſhould we? how may we thinke, either on the length of time wherein we waited for thẽ, or the tediouſneſſe, or alſo grieuouſneſſe of the troubles wherby we haue obtained thẽ?

Haue

Haue ſeene thy ſaluation.

As *Moſes* died on the mount where he ſaw the land of Cana- Deut.34.
nan: ſo the godly die in the ſight of God, & in the contemplation of his glory, like *Steuen*, who at the very inſtant of his death, ſaw Act.7.
the heauens open, and Chriſt Ieſus ſitting at the right hand of his father, and like *Simeon* here, which deſireth to be looſed, and no doubt ſhortly died, viewing ioyfully, and ſo thankfully beholding the Lord of life.

Beloued, you are not ignorant that the great day of the Lord is neare at hand, and therefore they that haue not yet ſeene Chriſt, they that haue not yet embraced him, but ſtill ſleepe without oyle in their lampes ſhall ſuddenly be ourtaken without the wedding garment and ſhall be caſt into eternall torment for euer.

Haue ſeene, &c.

There be many ſights of Chriſt, all go not vp to the mount as *Peter*, *Iames*, & *Iohn*, all ſee not his face with *Moſes*, all ſleepe not Mat.17.
in his lap with *Iohn*, all are not taken vp into heauen like *Paule*, all Exod.33.
embrace him not in their armes with *Simeon*. But as pleaſeth God, Iohn.13.
ſo he ſheweth him ſelfe vnto vs, & all that loue him, both ſee him 2.Cor.12.2.
and embrace him.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generally, to ſome particularly, ſome he calleth earely, and ſome he calleth late, Mat.20.
and there is no hower in the day, wherein he calleth not ſome to go labour in his vineyeard. To ſome he ſheweth himſelfe by An- Gen.18.
gels, & to other ſome by viſions. *Abrahã* ſaw three Angels, *Lot* Gen.19.
ſaw but two, *Manoahs* wife ſaw but one, & yet one was enough. Iudg.13.
It is ſaid that *Abraham* ſaw Chriſt his daies, but we ſee him clea- Iohn 8.
rer then *Abraham*, and clearer then *Iohn*, if we beleeue in him as we ſhould. Some ſee Chriſt and not his ſaluation, and ſome ſee his ſaluation, and do not embrace it. We ſee Chriſt when we heare his word, and we embrace his ſaluation when we beleeue it: they ſee him that heare him, they imbrace him that follow him. Here if they had heard me, I wold haue ſearched Ieruſalem with lamps, to ſee who ſitteth in darkneſſe. But how can they beleeue the word of God which heare it not? How can they imbrace Chriſt which know him not? & al through ignorance, hauing not the meanes to ſee him, becauſe their leaders are either blind guids, ſleepy watchmen, or hireling ſhepheards. And ſurely it is a woful caſe, when

ſhepheardes go to taske, and let their owne ſheepe alone ſummer and winter. They ſheare them, but neither ſommer nor winter do they feede them. How ſhould thoſe people vnder their charge ſee Chriſt & his ſaluation, when they are ſo debarred of the wholſom foode, and euen ſtarued to death many thouſands of their ſoules, becauſe they haue not the foode which nouriſheth the ſoule vnto ſaluation? & how many be there which are as old as *Simeon*, & yet haue not embraced Chriſt Ieſus? yea they know him not though they ſee him, neither do they wait for his comming, becauſe they haue no deſire to imbrace him, and therefore they defer that, and put it off from their youth to their middle age, frō their middle age to their old age, frō their old age to death, and ſo they can haue no leyſure in al their life to imbrace him. But to ſuch as do ſeek him, & wait for him with vnfained diligence, we ſay as the Angel ſaid vnto the woman at the ſepulchre, feare not, you ſeeke the Lord Ieſus. How is this world ſet to deceiue vs? we can find leiſure to do euil at any time, but we can find no leyſure in all our life long to do good, that we may at length enioy the true ſaluation.

Iohn.20.

I haue ſomwhat to ſay to you of this pariſh: A dainty was prepared for you, & you let the ſtrangers take it from you, you were required to a faſt, & you did feaſt your ſelues, you were required to come and pray vnto the Lord, and to humble your ſelues in his ſight, that he may turne away his wrath from you, and you let the Temple ſtand open and emptie, for your parts, and your ſhops were as open, and you were about your marchandiſe, forſaking God, and ſeeking to win the vniuſt Mammon, and the vanities of the world.

Thy ſaluation.

He came not by Angels, or by men, or by any other meanes, but onely from the alone & eternall God. He calleth him thy ſaluation, for his name was not giuen him by *Ioſeph*, nor by *Mary*, but by the Angell of God, ſignifying that he was come from heauen. The father ſaw him when he was borne, the ſpirit came vpon him when hee was baptized, the Angels miniſtred vnto him in the wilderneſſe, his enemies ſubſcribed vnto him vpon the Croſſe, the Virgine trauelled, the ſtar walked, the wiſemen came out of farre countries to worſhip him. Thē is not this Iehouah the mighty God, whoſe birth is glorious, whoſe life is famous, whoſe death

Mat.1.
Luke.1.
Luke.3.
Luke.4.
Mat.27.
Mat.2

death is meritorious ? None can take vpon him the authoritie of God, but he, on whoſe ſhoulders the Lord layeth it, being ſent of God and from God. Then we ſee that our Sauiour is the true Sauiour ſent from God, for all creatures beare witneſſe vnto him, yea the very deuils, with all the euill ſpirites doe obey his voyce, at whoſe came all knees ſhall bow. He came not to bring *Mar.1.* health, wealth, pleaſures, or profites, for the which if he had, *Phil.2.* then multitudes of worldlings would haue followed him, but he came to bring ſaluation, righteouſneſſe, peace, truth and life, therefore few care for him. He came to ſaue ſinners, not all ſinners, nor euery one that ſaith, Lord Lord, but hee came to ſaue *Mat.7.* penitent ſinners, which turne vnto God by their repentance. *Luke.5.* Therfore he prayeth in *Iohn* for thoſe onely that were giuen vnto him. *Iohn.17.* So ſoone as the ſeede is ſowne, the ſtones refuſe it, or the ſunne parcheth it, or the thornes choke it, and what comfort hath the Lillie among thornes ? Therefore wiſedome taketh her vnto her wings, and whiſpereth, ſaying, you ſhall ſeeke me before I come, you ſhall ſeeke me but ſhall not finde me, becauſe ye *Prou.1.* haue refuſed me when I offred my ſelfe to you.

Chriſt is their ſaluation that beleeue in him, and make much of him, and thankfully receiue him. The godly he deliuereth from ſinne, but the wicked hee leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whoſe will they alwayes endeuoured to fulfill and not the Lordes, and hee ſheweth them a hand vpon the wall writing *Dan.5.* their condemnation, and another catching them by the hairie ſcalpe, which maketh all their iointes to tremble, and their harts to diſpaire, and he ſaith vnto them, what doeſt thou here without thy wedding garment ? how dareſt thou come to ſteale the *Mat.20.* childrens bread ? The ſpirit of *Saule* worketh in him in his bed and *1.Sam.16.* euery where, and he calleth for the harpe of *Danid* to comfort his heart which cannot be comforted. And this ſpirite ſaith to *Iudas*, *Mat.27.* thou haſt betrayed thy Lord and crucified him, therefore go and hang thy ſelfe: for euen at the preaching of ſaluation, the horror of damnation, the marke of *Cain* ſticketh within thee whoſoeuer *Gene.4.* beleeueſt not in Gods ſaluation. But the godly heart goeth home, hauing embraced this ſaluatiõ, chewing the cud, & reioycing like the Apoſtles, which reioyced, in that they were counted worthy *Act.5.41.*

to ſuffer for his names ſake, and they ſay, ô what a good banket we haue had this day, what delicious dainties hath God feaſted vs with! and ſo the Bee goeth loden to the hiue, and goeth longer in the ſtrength thereof then *Elias* did.

1. *King.* 17.

Thy ſaluation. The onely Sauiour is here called ſaluation it ſelf: for if he were called a bare Sauior only, then you might likely vnderſtand it by ſome other Sauiour, but here he is called ſaluation it ſelfe, to ſhew that there is no other. For there be more Sauiours, but no more ſaluations, as there be many wayes to death, and yet but one death. The braſen Serpent was a figure of Chriſt, that they which are ſtung by ſin, by fire, and by the Serpent which beguiled *Euah*, may make ſpeed, becauſe there is no remedy but to come to Chriſt.

Num. 21. *Ioh.* 3.

The Papiſts haue found out many ſaluations, they haue found out a ſaluation by Saints, a ſaluation by Angels, a ſaluation by Maſſes, a ſaluation by merites, a ſaluation by Idols, as though Chriſt had leaſt to do in his owne office, for they haue other ſaluations to flie vnto. They will haue it, but they will buie it, and what will they giue for it? why, they will faſt ſo many dayes, go ſo far on pilgrimages, hire Prieſts to ſay ſo many Maſſes, build ſo many Abbeis, and giue ſo many ſummes of mony to the Monkes and Friars. Therefore the Scripture goeth againſt them, and doth diſhonour their ſhameleſneſſe, who (like *Nimrod*, that heaping ſtone vpon ſtone, would haue built vp to heauen) heape ſin vpon ſinne, and euerie houre ſome one hereſie or ſuperſtition groweth vp from this filthie roote. For what Papiſt dare ſay that *Simeon* thought on any of theſe, or put confidence in any other Sauiour, but onely in him whom he embraced in his armes? for ſaluation is by the promiſe of God, and all promiſes are in Chriſt. And though *Iacob* wanted bread, *Ioſeph* wanted not mony, therefore he gaue them backe againe their money, and likewiſe hee gaue them that corne, that they would haue bought with it. I would therefore wiſh them to ſay as *Ioſephs* brethren did, that they haue their corne for nothing, and their money too, let them I ſay bee content and reioyce, to ſay, that they haue mercy for nothing and their works too. For God cannot be won by mens works, becauſe they profit not him but themſelues. There is no water can waſh *Naaman* but Iordan, no water can waſh the leproſie of ſin, but

Gene. 11.

Gal. 3. 1. 18. 2. *Cor.* 1. *Gene.* 42.

2. *King.* 5.

but the bloud of the Lamb. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people, and by this the diuell knoweth vs to be none of his. *Act.4.12. Exod.12.* As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is also called the way, the truth and the life, for that life which we haue, is but a sparke & shadow of life, but he is the true and eternall life. Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth and the life, to leade vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisdome, righteous without righteousnesse, or saued without saluation. Therefore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisdome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to leade vs through the wildernesse. *Iohn.14.* But as the riuer Siloa runneth through all the land of Iudæa and watereth the whole Citie of God: so Christ doth shew himselfe all in all, and all-sufficient in mercy to saue and blesse all his Church with spirituall giftes. If Christ be saluation, what shall make vs dispaire? shall Sathan? No, for he hath ouercome Sathan. Shall death? No, for he hath ouercome death. Shall hell? No, for he hath ouercome hell. Shall the Law? No, for hee hath fulfilled the Law. Shall wrath? No, for he hath troden the winepresse of his fathers wrath. Therefore it was a sweete saying of one at his death, when mine iniquitie is greater then thy mercie ô God, then will I feare and dispaire. *Ephes.4. 1.Cor.15. Rom.5. Esay.63.*

Saluation is borne, therefore we were all in the state of condēnation before: light is come, therefore we sate all in darknesse before: glory is come, therefore we were all loden with shame before: life is come, to shew that we were all dead in sinne before. Life is come, and light and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him we are al damned firebrands of hell, heires of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankefull when hee is whole, but when he is whole, it is harder to be thankfull then to be sicke. I

would faine be disprooued, that Niniueh might be saued though *Ionah* would not.

Thy saluation.

This word saluation is a sweete word, yea the sweetest word in all the scripture, and yet many despise this worthie iewell, because they know not what it is worth, like the dawes which would rather haue a barly corne, then a pearle or a iewell, because they know not the value thereof. O Lord what is man that thou art so mindfull of him? O man what is God that thou art so vnmindfull of him? If a friend had giuen vs any thing, we would haue thanked him hartely for it, but to him that hath giuen vs all things, we will not giue so much as thankes. Now therefore let the rocke gush foorth water againe, and let our stony harts powre foorth streames of teares in vnfained repentance. We haue all called vpon you, but none regardeth vs, as though God were as *Baal*, and as though *Diues* felt no paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarse a *Simeon* to embrace him, the babe is here, but where is *Simeon*?

Psal.8.

If God had not loued vs better then we loued our selues, we should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. We are inuited to a banket, he who calleth vs to it is God. What is the banket? Saluation. Who are the guests? The Angels and the Saints. What is the fare? Ioy, peace, righteousnesse, this is the fare, and we inuite you euery one: yet who will come at our bidding? some for want of faith, some for want of loue, some for want of knowledge, haue despised this holy banket, yet vnto this art thou called still,

O soule vnworthie to be beloued.

THE

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſaluation which thou haſt prepared before the face of all the people; a light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

THY *ſaluation*. This word ſaluation is a ſweete word, and holds me to it like an Adamant, for when I thought to proceed, this word ſaid vnto me, ſtay here, teach this & teach all, learne this and learne al, for it is the pith of all the mercies of God towardes his children.

Chriſt is called ſaluation, becauſe no man ſhold diſpaire, and becauſe it is impoſſible to be ſaued without him, for ſaluation is only in him. Chriſt can do any thing but this, hee cannot ſaue him that will not repent. He is called the ſaluation of God becauſe he came not from men, nor from Angels, nor by chance, but from God himſelfe, and therfore his name was not giuen him after the maner of men, which was, that euery father ſhould name his owne child, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his name. The Virgine, the oracles, the babes, the ſhepheards, the ſtarre, the wiſemen, the voice of the crier, the diuels, the leapers, the ſicke, the dead, the earthquake, the ſunne, the moone, and all the creatures do beare witneſſe vnto the Sonne of God which is our ſaluation. He is called the ſaluation of God, becauſe he is ſaluation according to Gods owne mind. He came not to bring eaſe and libertie, but he came to bring the ſpirituall ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

Luke.1. *Luke.1.* *Mat.2.* *Luke.2.* *Mat.2.* *Luke.3.* *Mark.1.* *Luke.4.15.* *Iohn.11.* *Mat.27.*

I ſhewed you how many deſpiſed this iewell, becauſe they know not what it is worth, how few *Symeons* there be in the Temple, how few *Nathaniels*, how few mē that feare God: theſe plāts

grow not on euery ground. Who would be vnthankful if he knew what the Lord giues, and what he forgiues? he giues the ſonne for the baſtard, the Lord for the ſeruant, the righteous for ſinners, the innocent for the wicked, and the almightie Lord, for the ſinfull ſonnes of men. Do you not maruell how you can offend this Lord willingly, which hath done ſo much for you? Here I reproue vnthankfulneſſe, ſecuritie, and negligence, ſtriuing as it were to crucifie Chriſt againe, as the wicked Iewes did, who neuer proſpered ſince the time that they ſaid, his bloud be vpon vs, and vp-
Mat.27.25 on our ſeede. They were not like *Simeon*, who as ſoone as he ſaw him, embraced him, and reioyced ouer him. There is no ſhew of grace in them which ſhew no liking of godlineſſe, neither in themſelues, nor in others: for this is the firſt part of our conuerſion, to loue them that loue God, and ſo they are drawne to the
Gen.7. Sonne. No man will build an Arke vntill the floud come, no man will ſeeke for corne vntill the famine come, and ſcarſe *Lot* will
Gen.42. *Gen.19.* be gone out of Sodome before the time of execution of Gods wrath do come, vpon them. We preach vnto you, and call vpon you, we haue euen wearied our ſelues among you, we haue reproued you for ſinne, and we muſt ſtill reproue you vntill you amende: now therefore if there bee any grace in you, if yee haue any knowledge, any feare of God in you, if ye haue any goodneſſe in you, if you haue any leaſure to be ſaued, turne backe now from doing euill, come out of hell, and plucke your limmes out of the clouches of the Serpent, for verily we haue not done ſo well in this citie as the Niniuites did, for all the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath reſtored that which he hath taken by extortion, vſurie, and wrong? Surely they that haue done thus are monſters, I cannot ſee him, he walketh inuiſible and cannot be found. The heauens trembled at the
Mat.27.45 death of Chriſt, the ſunne did hide his face, the earth quaked, the
51.52.53. vaile of the Temple rent in ſunder, the dead bodies roſe out of their graues, and all this was to ſhew, that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of vs, and of all whoſoeuer throughout the world do beleeue the Goſpell, and liue in obedience thereof, and withall that he ſuffering for ſinnefull and wretched man, was a conquerer o-

uer

uer hell and all euill, and had ouercome death. The Scribes are againſt him, the Phariſies were againſt him, the rulers band thẽſelues againſt him, the Atheiſts againſt him, and all the ſpitefull & enuious Iewes againſt him, whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious, but God was with him, and in him, by whoſe power he ouercame them all, and ſo became the ſaluation of God.

Dauid being to encounter with *Goliah*, *Saul* tooke and put on him his owne harneſſe, but he could not weare it, it was too heauie for his little body, therefore the tooke nothing but a ſtaffe and a few ſtones in a ſcrip, and ſo *Dauid* ſlue the pride of the Phiſtines, and the feare of Iſraell. And euen thus the Lord ſet his Sonne to fight with the Prince of this world, not with ſwords and targets, bowes and billes, but with the word and ſpirite of God, with the which he hath ouercome, and through him we alſo haue the victory. 1. Sam. 17.

Which thou haſt prepared before the face of all people, &c.

He ſpeakes this to the end that the eyes of all mankind may be fixed vpon him, as the eyes of all Iſraell were fixed vpon the braſen Serpent in the wilderneſſe, that when they be ſtinged with the ſting of that fiery Serpent which deceiued our forefathers, they may flie vnto him for helpe, leſt they periſh in their ſinne, and their bloud be on their owne heads. Num. 21.

Which thou haſt prepared.

He was prepared long ago, as it doth moſt plainly appeare, for the Virgin which bare him, the place of his birth, the poore eſtate wherein he was, his miracles, his Apoſtles, his torments, his croſſe, his death, his reſurrection & aſcenſion into heauen; all theſe were foreſhewed and foretold long before they came to paſſe. Therfore ſome ſaid, who is this that is ſo often ſpoken of by the Prophets? who is this that can do many miracles, that the Scribes and Phariſies cannot do? that can raiſe the dead, that can ceaſſe the winds, that can calme the waters, at whoſe ſuffering the earth quaked, the ſunne hid his face, darkneſſe came ouer all: and being dead, roſe againe by his owne power, and aſcended into heauen in the ſight of a great multitude? How can it bee then but it muſt bee knowne *before the face of all people*, which was ſo manifeſt by dreames, by viſions, by oracles, by power, by authoritie, and

Luke.4.7. *Iohn.11.* *Luke.8.* *Mat.27.* *Iohn.10.* *Mar.6.*

euery thing? for there was nothing which had not a tong to ſpeake for God. Euery thing was prepared for him before he came to be reuealed, he came not in the beginning, nor in the ending; hee came not in the ending, that we which come after him might long for his ſecond comming. He came not in the beginning, becauſe that ſuch a Prince as he, ſhould haue many banners & triumphes before him. He came not in the beginning becauſe the eyes of faith ſhould not be dazeled in him, and leſt they which ſhould liue in the latter times ſhould forget him and his comming, which was ſo long before, euen as you forget that which I haue ſaid as ſoone as you are gone hence. He came not in the beginning, becauſe if he had come before man had ſinned, man would haue acknowledged no neede of a Phiſition, but when man had ſinned, and had felt the ſmart of ſinne: for when they were caſt out of Paradiſe, they ran vnto Chriſt as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect ioy, perfect peace, perfect wiſedome, perfect righteouſneſſe, perfect iuſtice, perfect truth, ſignifying thereby, that notwithſtanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he ſh ould come like ſome great Prince, with pompe and glory, which was a carnall conceipt, for herein they were maruellouſly deceiued, his father was but a poore carpenter, and his mother but a ſimple woman, and he a ſillie babe wrapt in cloutes. Then ought not we to reuerence our Lord, and to praiſe his name, for that he became ſo humble for vs moſt vile wretches, that are worthie of nothing? yet we ſee how cruelly they dealt with this bleſſed one which came to ſaue them. Ignorance ſate in the chaire, deceipt gaue the ſentence, and cruelty executed him when the moſt painfull and ſhamefull death of the croſſe. O that your eyes do not dazell, and your eares tingle, and your hearts maruell at this dealing of theirs to our louing Sauiour, which came to ſaue them if they would, and eſpecially in that now you ſee that he abaſed himſelfe for our ſakes, euen to the vttermoſt! ô wonderfull thing to thinke of! If you would marke, I would make you in loue with him before I haue done with you, I ſay vnto all thoſe that come hither to be edified, take your fill of pleaſure, enter into Paradiſe, lift vp your eyes, ſtretch forth your hands,

hands, and eate your fill of the tree of life, and the Lord will go home with you, imbrace him and kisse him, entertaine him well, and hee will dwell with you for euer. But you that come hither for fashions sake, either to see or to be seene, to finde fault with somewhat, or to make an hypocriticall shew of godlinesse where there is none. I tell you that comfort shall shake hande with you at the dore, marke it, and you shall see that my words are true. Shew me what it is that is better then saluation. I wold haue none of you to be damned if I might preuent it, nor so much as a peece of you to be giuen vnto Sathan, therefore I would I knew that stone that would kil *Goliah* for I would strike it with my might into his temples. If you will, you may be saued, and the Lord will one day put those words in my mouth that will touch your harts. Therefore now arise, kisse and imbrace the sweete babe Iesus, and then afterward frame your selues to obey him, for then the Lord will knocke at your hearts, and if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew that if it wil not learne now, it wil neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the sonne least he be angrie, and so they perish in his wrath like Sodome. He came in the middle age of the world, to shew that he was indifferent for the world, to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man of what nation or countrey soeuer he be, that feareth God and worketh righteousnesse is accepted of him, and he will fulfill their ioyes through Christ, yet not when we will, but according to his owne good pleasure, and when he thinketh good. Therefore; Stay *Helias*, anon the rauens will bring thee meate, and thou shalt haue enough. Anon *Moses* will deliuer Israell. So saluation is already prepared of God, & hath bin lõg since with fulnes of knowledge, and all excellent gifts, and he will giue them to vs when he seeth good. But we are like whining children that will not stay till their milke be cold, but would haue it, though they be scalded with it: so we would haue the knowledge of God and libertie before we know how to vse it. We would know the high mysteries and deepe counsels of God, before we know our selues, we would haue the liberty of the Gospell, when we know

Psalm. 2.

Acts. 10.

1. Kings. 17

Exod. 14.

no way how to vſe it but in ſecuritie. But the Lord, he will wiſely giue vnto vs as it were our bellies full when he ſeeth it good, and when he ſeeth vs ready for it, who knoweth our hearts better then we our ſelues.

A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

You haue heard *Simeon* ſhewing the cauſe why the Sonne was ſent from the Father, why he became man, which raigned before in Paradiſe. What moued God to leaue his ioy and his bliſſe, & ſuffer more then all the world could ſuffer together? A great cauſe it is that would make a king leaue his kingdome, and fall to beggerie. A great and wonderfull cauſe it was that made Iehouah to come downe from heauen to ſuffer miſery vpon the earth. Two vnder cauſes *Simeon* ſheweth why this Meſſias came from heauen. The firſt that he might enlighten the Gentils, which ſat in darkneſſe, and the ſecond, that he might be the glory of Iſraell, which gloried in their ſacrifices and in their ceremonies, and ſo
Gen.29. had no glory before he came, but were like the Moone when the Sunne doth ſhine vpon it or like *Rachel* which diſpiſed *Leah* and
Luke.15. became barren. And they deſpiſed the Gentiles light, like that
Mat.20. ſonne which was angry becauſe his loſt brother came home again, or like thoſe labourers which checked the Lord of the vineyard, becauſe hee gaue vnto the other labourers as much as hee
Gen.29. gaue vnto them. But the Gentiles are like *Leah*, who being deſpiſed became fruitful. *Simeon* reioyced in Chriſt, not only for that he was the glory of Iſraell, but alſo for that he was the light of the Gentils. Shall the head be ſorrowfull becauſe the hand is well? nay rather the hand ſhould be glad becauſe the head is well, and the head becauſe the hand is well. The father ſhould be glad becauſe his ſon is ſtronger then himſelfe, the mother ſhold be glad becauſe her daughter is wiſer then her ſelfe, the brother ſhold be glad, becauſe his brother is richer then himſelf, the miſtreſſe ſhold reioyce, becauſe her maide is a better houſewife then her ſelfe. But wee enuie our brethren and our neighbours, becauſe they are better then we, and becauſe God hath bleſſed them with temporall or ſpirituall thinges aboue vs: if we ſee that they haue learning, then we enuie them for their learning, if hee haue more giftes, we enuie him for his giftes, if hee haue more knowledge, wee

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enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, wee enuie him for his riches, and how can we reioyce when euery bodies good is our euill, and euery bodies ioye is our ſorrow? But fixe your eyes vpon Chriſt alone, and hee will fulfill your ioy, if you looke not backe to Sodome like *Lots* wife. If you loue ioy and gladneſſe, *Gen.19.* Chriſt is ioy and gladneſſe; if you loue comfort, why, Chriſt is the comforter of all that beare his croſſe; if you loue life, Chriſt is eternall life; if you loue peace, Chriſt is peace; if you loue riches, Chriſt is full of heauenly riches, and full of liberalitie to beſtow them vpon all ſuch as loue God: ſo Chriſt is all in all vnto the godly, and they haue more ioye in Chriſt alwayes and in all things, then the richeſt, and moſt glorious and ſumptuous Prince in the world, then *Salomon* himſelfe had in worldly riches, honours, pleaſures, eaſe or felicitie. For the wicked which put their truſt in riches, and make them gods of golde and money, of eaſe and pleaſures, though they doe all that they can to fulfill their luſts, and take neuer ſo much pleaſure, and be neuer ſo merry, yet they can haue no true ioy, nor peace of conſcience, for all the peace, the mirth and ſport they haue, is but deceipt, all falſe and indurable, like the graſſe, greene in the morning, and withered ere night. But when the Lord doth *Eſay.58.* knocke at their heartes, and ſtrike them with a feeling of their *57.* horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt, but they may ſay, in laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth mone, in riches pouerty, in glory ſhame, in life my ſoule is euen deade, in plentie my ſoule wanteth all thinges wherein it ſhould reioyce, it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares like *Cain*, who being Lord of all the *Gen.4.* earth, yet had no ioy in it when God had once forſaken him. Likewiſe *Saul* when God had forſaken him, he had no ioy of his kingdome, nor of all his riches, and then who had more ioy, *Saul* the King, or *Dauid* the ſubiect? So then wee ſee that per- *1.Sam.16.* fect ioy can bee had in nothing but in God and in Ieſus Chriſt. Wherefore as by the ſtreame you may bee led to the fountaine, euen ſo let the ioye and peace of this life ſerue to leade vs to God which is perfect ioy and peace, and there reſt, like the wiſe

men which were guided by the ſtar, to come to the true Sonne of grace, Ieſus Chriſt when he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall bee like the reſtleſſe doue, which fluttered about and found no reſt any way, till ſhe returned to the arke: but we ſeeme as though we ſought him and found him, when as we do but play the hypocrites. *Salomon* ſaith; that the waies of the whore are proſperity & welfare, for ſhe euer putteth on a vizard, that ſhe might not be knowne to be ſo vile as ſhe is: ſo vnder the colour of goodneſſe euill is alwayes lurking.

Therefore alſo is Chriſt called the light, becauſe we ſhold leaue our fooliſhneſſe ſeeing light is come, & that we ſhould forſake all our lights which are but darkneſſe, and cleaue vnto his light which is the true light indeed.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, and they receaued him with thankfulneſſe, of whom there was no hope of goodneſſe left. Who would ſuppoſe that the barren woman ſhould become fruitful, or the prodigall ſonne returne home againe? It is like as if an owle ſhould bee conuerted to ſee light, or as if the ſtreame would returne into the fountaine, or as if an old man ſhould become yong againe.

A light to be reueaked to the Gentiles.

To be reuealed, not yet reuealed, the Iewes muſt firſt reiect him before the Gentiles receiue him: and when the Iewes did oppreſſe him, condemne him, & crucifie him, then were his armes
Luk. 14.23. ſpread vnto the whole world. When the gueſts would not come, then he ſendeth into the high wayes, to compell others that wold not come willingly vnto it. Comfort is on foot, & that which wil
Mat. 12. come ſhall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Solomons* wiſedome, and the wiſemen came from the Eaſt to ſee Ieſus Chriſt, but we may ſay, the Lord was heere in the Temple, and I was in my ſhop, ſelling and buying, lying, deceiuing and ſwearing. Well, when hee comes backe againe I will be better accquainted with him, and ſo we eſteeme not of his preſence in any reuerent ſort. The Shunamite
2. *King.* 4. 20. ſaid; Let vs build a chamber for the man of God: then we ſhold
Luk. 19. build an houſe. *Zacheus* did climbe vp into a tree to ſee our Sauiour

uiour, and the Lord seeing his diligence called him, *Zacheus* come downe, for I will dine at thy house this day, and that was a ioyfull day with *Zacheus*, for then saluation came into his house, and vpon all his family: he gaue the Lord a feast, and the Lord made him a far better feast of peace, a feast of ioy, a feast of heauenly things, and so for his zeale and indeuour to see Christ bodily, he shewed himselfe vnto him spiritually, euen to his hearts desire.

To be reuealed.

Haue an eye to the future tence, that which is not shalbe. As for example, *Salomon* was wise, but he is fooliſh, *Sampſon* was strong, but he is weake; *Iudas* was a preacher, but he is a traytor, *Paul* was a persecutor, but he is a preacher; *Peter* was a denier of Christ, but now he is a bold professor of Christ, *Moses* was learned in the wisdome of the Egyptians, but now he is learned in the wisdom of God, by which the wisdome of the Egyptians is made but meere fooliſhneſſe in the sight of God. Others as heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted verie wise men in the sight of the world, yea they wrote so many bookes full of wisedome, and also adorned with notable sentences and wittie sayings, that one would thinke all wisedome were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners counsels and pollicies: yet for my part I haue neither seene nor heard of any such, being wise in worldly things and without the wisedome of God, but that they haue committed some notorious fooliſhneſſe in the sight of all men, like *Achitophell*, of whom we read that he was so wise a counseller, that his counsell was like as one had asked counsell at the oracle of God, and yet see the ende of him, hee hanged himselfe, and all for want of the knowledge of God. It had bin better therfore for him to haue had more wisdom & leſſe wit. *Crates*, *Aristotle*, *Plato*, and others of the wise Philosophers, haue either poisoned, burned, or drowned themselues, & so we see that the end of worldly wisedome is meere fooliſhneſſe, and the fooliſh haue more peace then the wise: for their wisedome without the feare of God, doth them no more good then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedome consist in eloquence of words,

Iud. 13. & 15. *and.* 16. *Luke.* 6. *Acts.* 1. *Acts.* 9. *Mat.* 16. *Acts.* 4. *Acts.* 7. 2. *Sa.* 16. 23 2. *Sam.* 17. 23. 1. *Cor.* 1. 20. 2. *Sam.* 5.

in profundity of wit, to gaine craftely, & ſpend warily, to inuent lawes, to expound riddles, and interpret dreames, to tell fortunes, and prophecy of matters by learning: all your wiſdome is but vexation of the ſpirit; for all theſe without the feare of God do vs no more good then their wit did theſe Philoſophers, which notwithſtanding ſate in darkedeſſe. And I am afraid though Chriſt brought light vnto the Gentiles, yet it may bee ſaid, that the Gentiles ſit in darkeneſſe ſtil, ſauing a few Leuits ſcattered vpon the mountains, for whoſe ſake Sodome is ſpared. And becauſe thoſe had not the knowledge of God, therefore they worſhipped *Mars* and *Cupid*, ſunne and moone, beaſts and ſerpents: ſo the Philiſtines worſhipped *Dagon*, the Epheſians worſhipped *Diana*, the Aſſyrians *Neſroch*, the Iſraelites worſhipped a calfe *Ahaziah* worſhipped *Beelzebub*, the Moabites worſhipped *Chamos*, the Samaritans did worſhip vnto *Baal*: ſo the trueth to ſuch ſeemeth falſhood, & error ſeemeth truth. As for example, that the world ſhold be made of nothing, that the world became fleſh, that God and man was ioyned together in one perſon, that one man may be righteous in the righteouſneſſe of another, which is Chriſt, and that the dead ſhall riſe againe, theſe ſeemed fooliſhneſſe vnto the Gentiles, neither could they beleeue them. No more can ſome Gentils amongſt vs at this day, which are but naturall men, therefore they do not beleeue them, for when they profeſſed themſelues to be wiſe, they became fooles, ſaith the holy Ghoſt.

2. *King.* 17. 30. *Iud.* 16. 23. *Act.* 19. 33. 2. *King.* 19. 37. *Exod.* 32. 4. 6. 3. *King.* 1. 2. 1. *King.* 22. 13. 1. *King.* 16. 23. *Rom.* 1. 22.

So then we ſee now what Chriſt hath done for vs, he hath boũd that Serpent, which hath ſowne all the tares, ſo that the diuell is fayne for want of better lodging, to enter into ſwine.

Heretofore, whereas one followed God, a thouſand followed *Baal*, but now kings & princes lift vp their heads, deſiring Chriſt to raigne with them and in them. Heretofore we made our ſelues like the wounded man, we were ſpoyled, we were ſtript naked, & we were bathed in our bloud being full of woundes, but now Chriſt hath furniſhed vs, hee hath waſhed vs, he hath clothed vs, and we are now become true Iſraelites: vs which were the vile and wild Oliues, he hath grafted vpon the true oliue, and planted vs in a fruitfull ſoyle. And what cauſe can we ſhew for this but only mercy? For heretofore we were called fooliſh, but the Lord hath made vs wiſe according to the wiſdom of God in theſe daies

Deut 32.

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by his ſpirit: but if you deſerue to be called the fooliſh nation againe, then yee are moſt vnhappy and moſt curſed. So now wee haue heard that the Lord doth reueale all his counſels vnto his Prophets, and how the glory of Iſraell is now reuealed to bee the light of the Gentiles. And you haue heard the cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was only his mercy and his loue, becauſe mercy cannot containe it ſelfe within Ieruſalem.

A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

You haue heard why Chriſt is called light, why he is called the light of the Gentils, why the Lord did change a curſe into a bleſſing, and why the Gentiles did change darkeneſſe for light, and a thouſand Gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled vnto their owne houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light, and my light: Chriſt is our grace, your grace, and my grace: and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles was better then to the Iewes. He came into the world when the world did abound in al wickedneſſe, and ſaued vs when we moſt deſerued wrath. Wonder at this you that wonder at nothing, that the Lord wold come to bring ſaluation, to redeem our loſt ſoules, euen as it were againſt our wils: ſo that now we wold not be as we were for a thouſand worlds. The blindneſſe of the Iewes was, & is wonderfull, who heard of their reiection, & of our conuerſion and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiecting of them. Therefore the rocke which ſhold haue ſaued them did ſhiuer thē in peeces, wherin was ſhewed their wonderfull blockiſhneſſe, hauing it ſo often foretold by their Prophets, figured in their law, ſhadowed in their ſacrifices, and read in their churches from Saboth to Saboth. Euery thing that commeth to paſſe in churches, in common weales, in Cities, in countries, in kingdoms, and in prouinces, theſe are all foretold in the Scriptures, and yet none do vnderſtand it, ſauing a fewe choſen ones whom God loueth. For, the comming of Antichriſt, the ouerthrow of kingdomes, the darkeneſſe of Poperie, the light

of the Goſpell, the conuerſion of the Gentils, and the reiecting of the Iewes, all theſe are ſet downe in the Scriptures, and yet wee cannot vnderſtand it, though we heare it day by day, becauſe we do not giue our minds to vnderſtanding. Such hearers ſhall ſtād in a maze before the righteous and terrible throne of God: the dead ſhall riſe, the trumpe ſhall blow, and all the world ſhall be in an vprore, and they ſhall ſtand quaking, when their hearing without profiting ſhall be laid to their charge, and they ſhall ſay, ô we haue knowen no ſuch thing: but ſurely if the Iewes could come out of hell, they would admoniſh vs to take better heede how wee heare: for we heare as though we did not heare at all, our mindes are otherwiſe occupied. Now when wee ſee any thing come to paſſe, as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, this propheſy is fulfilled, for all thinges that are written are come to *Scriptum eſt & factum eſt*, that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It propheſieth nothing but that which truly is fulfilled in due time, and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beſet with pearle, ſo is our calling ordained with Scriptures, for ſo doth God tender our calling, which is ſo often in his mouth, and we ſo often in his remembrance, that hee ſpeaketh of vs in euery booke throughout the whole Scriptures, like a kind ſpouſe whoſe loue is in a ſtrange cuntrey, and he delighteth himſelfe with thoughts & meditations of her: ſo he did long vntil the Gentils were come to him again, like the prodigall child, whoſe father did long vntill he had imbraced him. When ſhall my prodigall ſonne come home againe ſaith he? I will put my beſt garment on his backe, and my
Luke.15. gold ring vpon his finger, and his fare ſhall be the daintieſt morſell. And thus God longeth for our ſaluation, and he knocketh at our doores. Is faith here? is loue here? is one called the feare of God in this place?

And as loue maketh louers ſomtime to ſpeake plainly & familiarly one to another, ſomtime by darke ſpeeches and riddles, ſomtime by letters, ſometime by dumbe ſhewes and ſignes, and ſomtime to hide themſelues one from another: ſo our God ſpeaketh ſometime plainly to his Church, ſometime darkely and miſtically, ſometime he turneth his face from his Church and deare ſpouſe,

as though hee wold not ſpeake vnto her for loue, as appeareth in the booke of the Canticles. Of the caſting off of the Iewes and calling in of the Gentiles, the firſt tipe or figure was *Cain* and *Abell*; *Cain* was the eldeſt ſonne of *Adam*, and *Abell* the yonger, yet God loued *Abell*, & accepted his ſacrifice, but God reiected *Cain* for his wickednesse, and hee became a reprobate. Euen ſo doth God, he reiecteth the Iewes which were the eldeſt ſonne, the true oliue, and the naturall ſeede, and Gods dear children if they had continued in obedience, and he taketh vs being but the youngeſt ſon, the wild oliue, the ſeed of the wicked, and maketh vs children by adoption vnto him, onely of his meere mercy without any other cauſe. *Gen.4.*

The ſecond example was *Sem* and *Iaphet*, both which were *Noahs* ſons, *Sem* was the ſecond ſonne, and *Iaphet* the firſt, and of this *Iaphet* came the Gentiles: of him ſaid *Noah*, God perſwade *Iaphet* that he may dwell in the tents of *Sem*, that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheepe I haue ſaith Chriſt, which are not of this fold, them alſo wil I bring, and they ſhall heare my voice, and there ſhall be one ſheepefold and one ſhepheard. *Gen.9. Gen.5.32. 9.24.10. 21.and.11. 10. Gen.9.27. Iohn.10.16.*

The third type or figure was *Iſmaell* and *Iſaak*, both the ſons of *Abraham*: *Iſmaell* was the eldeſt, *Iſaak* the yonger, yet *Iſaak* was choſen of God, and enioyed the promiſe, and *Iſmaell* his eldeſt brother a mocker of *Iſaak* was put away, the Lord was not with him. *Gen.21. Gen.22.*

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes to *Iſaak*; *Eſau* was the elder brother and *Iacob* the yonger, yet God loued *Iacob* and hated *Eſau*, becauſe *Eſau* contemned his birthright, and ſold it to *Iacob* for a meſſe of potage, and therefore *Iacob* ſtole the bleſſing from him: ſo God bleſſed *Iacob*, but curſed *Eſau*; whereby is ſhewed that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, and hath giuen it vnto vs. *Gen.25.*

The fift type or figure was *Leah* and *Rachell* the two daughters of *Laban*; *Leah* was the elder, but blear or ſquint eyed, *Rachel* the yonger beautifull and faire. 17. Therfore *Rachell* was beloued of *Iacob*, and *Leah* deſpiſed. 18. Yet *Leah* was firſt maried. 23. & alſo made fruitfull. 31. but *Rachell* alſo was after maried. 28. and *Gen.29.26.*

more beloued. 30. and hauing enuied her ſiſters fruitfulneſſe. 30. 1. and repented, God remembred her, and made her fruitfull. So Chriſt firſt maried the Iewes, and made them glorious, but when they deſpiſed their glory, he maried with the Gentiles, and they enuying their happineſſe, of barren in all goodneſſe, became fruitfull in true holineſſe.

The ſixt figure was *Manaſſes* and *Ephraim* the two ſonnes of *Ioſeph*, *Manaſſes* was the eldeſt, and *Ephraim* was the yongeſt. Both of them *Ioſeph* hauing brought to *Iacob* his father that hee might bleſſe them, he tooke *Manaſſes* and put him towards *Iacobs* right hand, that he might bleſſe him firſt and more plentifully, and he took *Ephraim* and put him towards *Iacobs* left hand. But *Iacob* ſtretched out his right hand, and layd it on *Ephraims* head which was the yonger, and his left hand vpon *Manaſſes*, directing his hands ſo of purpoſe, for *Manaſſes* was the elder of them. Thus the Lord bleſſed vs when there was no hope left for vs.

Ioſua. 2. The ſeuenth figure was *Rahab* a harlot in Iericho: who was a Gentile, yet her heart was touched ſo, that ſhe receiued and entertained the ſpies that Iſraell ſent, and in the time of danger hid them, that they ſhould take no harme: ſignifying thereby, that the Gentiles ſhould receiue and imbrace the true Iſraelites and meſſengers of the Goſpell, and keepe them as ſafely, and defend them as diligently as *Rahab* did the ſpyes of Iſraell.

uth 4. The eight figure was *Ruth* a Moabite: of her Chriſt Ieſus vouchſafed to come as concerning the fleſh, to ſhew that he came not only of the Iewes and for the Iewes, but alſo of and for the Gentiles, which were the loſt ſheepe, vnhoped for, being ſtrangers from the couenant.

Iudg. 14. The ninth figure was *Sampſon*, who being a Iew, would needs marry with a Gentile, ſignifying that Chriſt Ieſus would alſo marry with the Gentiles, as he did with the Iewes.

1. King. 11. The tenth figure was *Salomon*, who maried *Pharaos* daughter which was an Egyptian and Gentile, ſignifying thereby that Chriſt wold take him a ſpouſe among the Gentiles to marry with *Pſalm. 45.* himſelfe, as *Dauid* in the Pſalmes declareth.

2. King. 5. Thee leuenth figure was *Naaman* the Syrian, whoſe leproſie is turned vpon *Gehezie*, the leproſie of an heathen and ignorant

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man turned vpon an Iſraelite, and one that had the knowledge of God, being the ſeruant of a Prophet: ſignifying that our leproſie of ſin and ignorance ſhold be turned from vs vpon the Iewes, who had the knowledge of the law of God, but eſteemed it not, but were vnthankfull for it. Many like examples there are in the new Teſtamēt. For like as the Cherubins, though ſeuered in ſūder, yet loked one towards another, and both vpon the mercy ſeate: ſo the old Teſtament and the new looke one towards another, & yet point at one and the ſame thing.

The firſt type or figure in the new Teſtament was the wiſemen, which were the firſt fruites of the Gentiles, and came from the Eaſt, being guided by a ſtarre: ſignifying that by the guiding of the word and ſpirit of God, the Gentiles ſhould come from all the places of the world to imbrace Chriſt Ieſus with ioy. *Mat 2.*

The ſecond type or figure was Chriſt his going into Egypt, ſignifying therby that he ſhold go from the Iewes to the Gentils, becauſe the Iewes refuſed him through vnbeleefe, abundance of wickedneſſe, and want of reformation: ſo we ſee that nothing can driue away Chriſt but ſin. *Mat. 2.*

The third type was Chriſt whipping the Iewes out of the Temple, ſhewing therby that the Iewes ſhold be whipped or caſt out of the ſpirituall Temple, and the Gentiles ſhould occupy it. This (beloued) belongeth vnto vs to whom the Lord ſo wonderfully hath made his light to ſhine. *Mat. 21. 12.*

The fourth figure is the parable of the vineyard, which was taken from them that poſſeſſed it, and giuen to them that ſhould bring forth the fruits thereof, and yeeld better increaſe vnto the Lord of the vineyard, *Mat. 21. verſe. 33.*

The fift figure was the parable of the two ſons that were bidden to go & worke in their fathers vineyard, of whom the firſt ſaid, he would, and did not: the ſecond ſaid, he would not, & did repent, and went to labour in the vineyard: the firſt ſignified the Iewes, which made many vowes with ſuch a ſhew of godlineſſe which was but hypocriſie, whom the Lord reiected and caſt off, and ſaid that the publicans and ſinners ſhould ſtand in iudgement to condemne the greateſt of them. *Mat. 22. verſe. 28.*

The ſixt figure, was the feaſt that the Lord made vnto the *Mat. 22. 2.*

diſobedient gueſts whom the Lord inuited to his banket, which was only ordained for them and who promiſed to come vnto it, and yet refuſed and would not come, but alledged ſlight excuſes taken from their loue of earthly and tranſitory things aboue God. Therefore the Lord ſent into the high wayes to call and compell the Gentiles to come, which came, though ſome left their wedding garments behind them.

Act.10. The ſeuenth Type or figure, was the viſion of *Peter* in *Ioppa*, when he was on the top of the houſe, where hee ſaw the veſſell come downe that had in it all manner of foure footed beaſts of the earth, and wilde beaſts, and foules of the ayre, and creeping things, where alſo the voyce ſaid vnto him, *Ariſe Peter, kill and eate:* wherein the Lord ſhewed vnto him, that he ſhould count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beaſts ſet downe in the law of God, *Verſe.34.* and therefore when *Peter* was ſent for to *Cornelius* houſe, he ſaid: *Of a trueth I perceiue that God hath no reſpect of perſons, but in euery nation he that feareth God, and worketh righteouſneſſe, is accepted of him.*

Many other examples of our calling, as the ſtrayed ſheepe, the *Luke.15.* loſt groate, the prodigall ſonne, and Chriſt eating with publicans *Luke.5.* and ſinners, which when we read we ſhould caſt our figure and ſay, of whom is this ſpoken? of the Gentiles? then it is of me, for I am a Gentile. But am I conuerted? If I be not, then haue I not fulfilled this propheſie: therefore let vs ſtriue to do well, and to mortifie and ſubdue ſin which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen.

Now all theſe propheſies are fulfilled, the blind ſee, the lame go, the dumbe ſpeake, the deafe heare, the maimed worke, the dead are quickned, the leapers are cleanſed, and the poore receiue the Goſpell. Therefore who will deſpaire, and ſay, light is not reuealed vnto me, whē as he ſeeth it to be reuealed vnto whole nations? And ſo ſolemne is our calling, as that in ſo many places of the ſcripture it is foretold, wherby we ſee how dearly the Lord tēdreth our ſaluatiō: as a kind ſpouſe which was lōged for, while ſhe was in a ſtrange cuntrey: for Chriſt lōged for the Gentils, till they came home again vnto him. Therfore let vs now cōſider what he giueth vs, namely righteouſnes & ſaluatiō: firſt righteouſnes, then ſaluatiō:

firſt

firſt repentance, and then forgiueneſſe of ſins, the ſun of the Goſpell, leaſt we ſhould ſee heauen in hell, and light in darkneſſe, and ioy in anguiſhes.

Let vs not contemne our light, or grow careleſſe of it: let vs not build with one hand and ouerthrow with the other by prophaneneſſe, like thoſe men which while they ſurfetted at their gluttonous tables, did call vpon God for health. Chriſt is not receiued with the left hand: if the father offering a gift, do ſee the ſonne ſtretch foorth his left hand, hee will withdraw his gift from him. I ſay let vs not contemne our light as the Iewes contemned their glory. For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent reuelation, that great and mightie kings haue earneſtly deſired to ſee, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and go to the banket, vnto which a thouſand meſſengers haue inuited vs, and alledge none excuſes: ſay not, *I haue married a wife, I haue bought Oxen, I go to ſee a farme, &c. and therefore I cannot come*, neither will I come. Well do ſo, if that ye will needs: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another. And *Eſau* ſhall weepe for the bleſſing but ſhall not haue it.

Mat. 13.

Mat. 22.

Heb. 12.

But giue me a reaſon I pray thee, why thou wilt be called the ſeruant of God, which doeſt not ſerue him, or the child of God, which doeſt not loue him, or the diſciple of Chriſt, which doeſt not learne of him: yet his raine falleth vpon all, the iuſt and vniuſt, and he giueth thee all things for nothing: the ſunne doth giue his light for nothing, the dew doth giue his moiſture for nothing, the riuers do giue their waters for nothing, and the earth doth giue her fruit for nothing.

What ſhall we do then when the ſunne ſhineth? We muſt not do as we do in the darke, for then men ought to betake them to their labour. Learne of the ſauage beaſts, who as ſoone as the day ſprings, betake them to their trauell, and euery bird welcommeth it with many a ſweete ſong, Chriſt is light, and this light is come: therefore hee that ſeeth not now is blind. Are not they then blind which yet ſee not, that prayer for the dead is vaine, needleſſe and bootleſſe? But thicke darkneſſe muſt haue a mighty light

Rom. 13. Epheſ. 5.

to chaſe it away. So that he which beginneth to roote out ſome error or ſuperſtition, at the firſt ſhall haue much ado for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall crie againſt her in the maintenance thereof, and withſtanders of reformation ſhall ſay, great is *Diana* of Epheſus, and ſo for a long time they ſeeme to waſh the Ethiopian or the blacke More, the more they waſh him, the more they gall him, & yet he is an Ethi-
1. *Sam.* 5. opian ſtill, but in the end the Arke ſtandeth, and *Dagon* falleth downe, and truth triumpheth ouer falſhood, hauing got the victory, and light chaſeth away darkneſſe with the brightneſſe therof. Why then doth this darkneſſe continue amongſt vs ſtill? To him that asketh what Scripture haue you againſt it? it is ſufficient to anſwere, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will ſay, who hath required theſe things at your hands? But what is this, for euery idle word you muſt giue account, as our Sauiour Ieſus Chriſt ſaith. Mat 12. And whatſoeuer is not of faith is ſinne. Rom. 14. 23. They aske, what, ſhal we not ſay God be with them? Why ſhold you? Why (ſay they) muſt we ſay nothing? What if thou do not? What ſaieſt thou, when thou mentioneſt the death of thy firſt fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doeſt thou leſſe loue theſe, not praying for them, then thou doeſt them for whom thou ſaieſt, God bee with them, &c,

But thou haſt ſpeeches inough to vſe, if thou wilt needs ſay ſomwhat, and leaue ſuch ſuperſticious and offenſiue ſentences, if he be a good man, thou maiſt ſay, the Lord be thanked for his deliuerance, or the like: but if he be not, then thou maiſt ſay, God graunt we may do better then he hath done, and that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer he be, thou maieſt ſay as *Dauid* ſaid of his child, giuing a reaſon why he would not pray for him any longer being dead. Can I call him backe againe? I ſhall go to him, but he ſhall not returne to me: or any other words, ſo they be wiſe, and therefore not againſt the word. What then is to be done? As *Iacob* ſaid to his wiues and children; Giue me your idols that I may burie them: ſo ſay I vnto you, giue me your ſuperſtitions that I may bury them, that they may remaine with you, or in you, no lōger to the diſhonor of God, offending of your weake brethrē, or to my greeſe. For I am

iealous ouer you, and becauſe you are mine and I am yours, O that my voyce were as the whirlewind, to beate downe, roote out, and blow away all your ſuperſtitions, that they may no longer raigne among you: or rather ô that Chriſt which is our light were come into vs all, and ſhined ſo bright, that we were aſhamed of all our darkneſſe: of all, not of mind onely, but of will alſo, and of workes, that we no longer would walke in darkeneſſe, for few haue the will to walke according to the word, either in darkneſſe or light: we can ſee to ſinne in the darke as well as in the light, and do rather, becauſe the light diſcouereth both the harlot and the theef, ſo they are afraid of the light, but aſſured be we, where light is not, Chriſt is not: for Chriſt is light, and let none be afraid to ſeeke this light which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onely deſcrie it ſelfe, but all other things round about it. Therefore if thou haſt this light, thy faith, thy feare, thy loue will ſhew it ſelfe, and good things cannot now hide themſelues, for he that is light, doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in the darke, but hee which ſtumbleth in the light is not very ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at euery ſtraw when we walked in darkneſſe, for then wrath had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fall, penury had a fall, ignorance had a fall: or, if you will, pride roſe & we fell, luſt roſe, and we fell, &c. *1 Ioh. 1.*

Were Egypt as light as Goſhen, we ſhould haue idolaters as ioyfull as true worſhippers, but there is palpable darkneſſe, tedious, fearfull, and of long continuance in Egypt, cleare light onely in Goſhen: therefore flie Egypt, but if thou liue in Egypt, that is, walke in darkneſſe, or commit wickedneſſe, though thou ſin in the darke, the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now giue ouer darkneſſe, and arme thee with light, for our life ſhineth like the light, therfore now we ſhould be Iſrael, for Iſrael is reuolted.

But many ſcrolles may be written of our ſinnes, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an infidell, hee that beleeueth not God, is an Atheiſt, hee that worſhippeth any thing more then God, is an idolater: euery mans conſcience ſhall condemne himſelfe. Yet men will leaue

godlineſſe for riches, but they will not leaue their riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion as many do now their golde and their riches, ô intollerable wickedneſſe! For many there are which could be content neuer to die, but liue euer here with their riches and pleaſures.

And is not the godly more diſpited for his godlineſſe then the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs then the limmes of Sathan? So dearely doth euery one loue ſinne, and drawes ſinne vpon ſinne, till there bee a chaine of many linkes and monſters therein drawne moſt lothſome. And though we of our ſelues run ſwiftly to hel, yet the moſt driue vs to make vs hie faſter, they come vnto vs and ſay, your fathers loued vs well, and ſaid vnto vs, if you will be faire, you ſhall be wiſe, if you will be drunke you ſhalbe rich, &c. Yea euery one pointeth at, and ſheweth vs the way which leadeth to deſtruction: and how few are the number of them which ſhew vs the way of vertue and godlineſſe?

And thus we are euen as forward as thoſe Iewes which ſtriue who ſhall come into hell firſt. Who did euer thanke God that he was not borne an hundred yeares ago, when ignorance ſpread ouer all, and all Egypt was ſmitten with darkeneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt, or an Epicure which liues without God in the world? We haue al Gods gifts offered vs, but we haue refuſed them. Chriſt brought light, but we had rather he had brought darkeneſſe, for we loue darkeneſſe more then light. The Angels, the heauens, the word, the ſpirit, are light, and we which ſee it are darkeneſſe, for we cannot abide light, but are like an owle which flieth out of a bare field from the light of the day, ſuch a death is day vnto vs. Faith is flowne away, truth is become a pilgrime, & euery ſtring is out of tune. He which ſhold weepe & be ſorrowfull, laughes: & truth is brought to the ground, yea poore truth is euen perſecuted to the death: but ſinners are ſtubble, & their ſentence is, burne them.

How fine wold be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſin, and giue it gall to eat, & when you haue done ſo, ſet a crowne of thornes

thornes vpon the head thereof, and when you haue thus crowned it, make it carry the crosse, and when it hath carried the crosse condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, bury it: and when you haue buried it, roll a great stone vpon the head of it, and set watchmen to keepe it, euen fasting and prayer, that it may neuer arise againe to raigne any more, the which the Lord for his mercie sake grant. Amen.

THE CALLING OF IONAH.

Ionah. 1. 1. 2.

1 *The word of the Lord came to Ionah the sonne of Amittai saying,*

2 *Arise, and go to Niniuie that great Citie, and crie against it, for their wickednesse is come vp before me.*

YOu haue heard the sweete song of old father *Simeon*, like the pleasant song of a sweete bird before her death, setting foorth the ioy of the righteous which embrace Christ Iesus. Before Christ Iesus vouchsafed to come vnto vs, we wold not come vnto him, but in al our doings we wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to driue him without all hope of mercy from vs. So we continued like flies which flutter about the candle till they haue consumed themselues. When we had done asmuch as in vs lay to driue him away frō vs, then he saued vs, & recompenced good for euill vnto vs. So that if God had loued vs no better then we loued our selues, we might haue perished in our sinne, and our bloud should haue bin vpon our owne heads. If Christ be the light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but many do shut their eyes against it, least they shold see, & not only many smother their owne light: but the Sun saith vnto the Moone, shine not, & the Moone

ſaith vnto the ſtars, be not bright. And many haue ſmothered their light ſo long, that the dampe hath put out the candle, and thus they labour to bring the darkeneſſe of Egypt vpon *Goſhen*: ſo that their eyes haue forgotten to ſee, & ſo many go out of the way becauſe they would not looke vpon the candle, and the diuel giueth to euery one that which he wiſheth, ſo it may be for his hurt. But who can but pitty, that with the ſame *Manna* which commeth from heauen and feedeth many to life euerlaſting, ſo many are poiſoned and find in it nothing but the ſauour of eternall death.

The Iewes had no cauſe to enuie our light, for he gaue them glory: he was poore, and yet he gaue them riches: he was counted baſe, and yet he made them honourable, he was contemned, and yet he made them beloued: they were full of darkeneſſe, and he brought them light, but they contemned this light, & ſo procured their owne condemnation. And therefore now it is come to paſſe, that they are become vagabonds vpon the earth, & moſt contemned of all other nations, and euery people haue a dwelling, whereas ſince they prophecied euil vnto themſelues, ſaying, his bloud be vpon vs and our children, goodneſſe hath put on the face of baſhfulneſſe amongſt them.

If thou embrace Chriſt as *Simeon* did, then Chriſt is thy glory, but if thy glory conſiſt in beauty which fadeth, in gay cloth which weareth, in wealth which waſteth, or in gold which ruſteth, then Chriſt is not thy glory.

We haue gone long with an old man, & now we haue loſt him, but we are loth to part with him, he is ſuch a good companion, neuertheleſſe we hope to find him againe in *Ionah*.

We haue gone but ſlowly with him as with an old man that is not very ſwift of foote, but now we muſt run with *Ionah* as with a poſt, leſt *Niniue* be deſtroyed.

The prophecie of Ionah.

I neede not to ſhew the authority of Prophets, but concerning their ſorts and difference: there are three ſorts of Prophets. The firſt were ſuch as called vpon the name of the Lord in prayer for the people, and receiued an aunſwere from the Lord in the peoples behalfe, of which ſort was *Samuell*, and theſe were called Seers. A ſecond ſort of Prophets were ſuch as God raiſed to expound the law & declare the will of God vnto the people, when

1. *Sam.* 10. 9.

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the Prieſt and ſuch as ſhold do ſo, were ſlacke in their callings, of which ſort was *Eſay, Ieremie, Ezechiel, Daniel, Hoſee, Ioel, Amos, Obadiah*, & the reſt of the holy Prophets. A third ſort were ſuch as haue bin ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in thee leuenth of the Acts and the 28. verſe. Act. 11. 28

Now in the ſecond ſort of theſe, *Ionah*, whom God ſent to declare his will vnto his people, vnto whom alſo the Lord did reueale the ſubuerſion of kingdomes, the ouerthrow of Tribes, the captiuity of Nations, the calamities that were to come vnto the ſons of men for iniquitie and rebellion againſt God.

As all wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not bin at once, but were raiſed vp by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all thinges that might bee reuealed, but as much as was ſufficient for them euery one in their times and places. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his lawes: but the Patriarkes left ſome to the Prophets, and the Prophets left ſome to the Apoſtles, but they haue left none for vs, but they haue al ſeſt open the whole will of God vnto vs, and euery Prophet now bringeth only gold, myrrhe, and frankenſenſe, like the wiſemen which came to ſee our Lord.

There are three thinges which moued me to take this ſtory in hand aboue all others. Firſt becauſe you know the ſtory, and therfore can the better conceiue of the matter as I go forward with it. Secondly, becauſe it is brieſe and doth containe a great deale in a litle. Thirdly, becauſe it is moſt agreeable for the time and ſtate of this ſinnefull age wherein we liue, and therefore moſt conuenient for vs. It is manifeſt that *Ionah* liued in a very troubleſome time, namely in the time of *Ieroboam* the ſonne of *Ioaſh* king of Iſraell, a wicked king, though not hee which is called the *Ieroboam* that made Iſraell to ſinne. For of this ſecond *Ieroboam* in whoſe time he prophecied, it is written. 2. King. 14. 24. he departed not from any of the ſinnes of *Ieroboam* that made Iſraell

to ſin, which commendeth the holineſſe of *Ionah*, in that he in the midſt of the corruptions wherewithall the people were ouerflowne, was vncorrupted and vnſpotted, and called to be a Prophet among the people of God. For he had prophecied in Iſraell before he was ſent to *Niniuie*, as the word alſo doth argue, which layeth open and magnifieth the great loue of God, in that he ſent a Prophet to admoniſh his vngodly people, when as he ſhold haue
2. *King.* 14. 25. ſent a thunderbolt to terrifie them, or rather vtterly to deſtoy thē: ſo that there mercy ſtept before iudgement.

His name was *Ionah*, which ſignifieth a doue, which admoniſheth vs, that as we labour to be as wiſe as ſerpents, ſo we ſhould alſo deſire that we might be as ſimple as doues. His fathers name was *Amittai*, which ſignifieth trueth. I would that trueth were euery preachers father.

There are two ſpeciall thinges contained in this hiſtorie. The
1 firſt, the great mercy of God ſhewed to three ſorts of men: the Niniuites, *Ionah*, and the mariners. In reſpect of the Niniuites, that he ſent a Prophet to Niniuie a Citie of the Gentiles, which were ſtrangers from the couenant, from the promiſe, and ſtrangers from the common wealth of Iſraell, and conuerted
2 them by his preaching, and ſo ſpared them now. In regard of *Ionah*, that being, for his diſobedience in flying to Tarſhiſh, when he was ſent to Niniuie, throwne into the ſea, hee prepared a great VVhale to ſwallow him, and in his belly euen in the bottome of the ſea, where there was no hope of life for him, preſerued him, and after three dayes deliuered him thence ſafe, and then caſt him not off, but continued him in his calling, and wrought powerfully by him, both in the ſhip conuerting the idolatrous mariners, and in
3 Niniuy, humbling the king and the whole city: and laſtly when he had moſt vnworthily doubly murmured and iuſtified himſelfe againſt God, he contented himſelfe with gentle and mild reproofe of him. In conſideration of the mariners, that hauing bin idolaters all their liues, and now in danger, giuing the honour of God to their owne fancies, God yet conuerteth them, ſo that they called vpon him, and ſacrificed, and made vowes vnto the true God, and by his mighty power hauing the wind and ſeas calmed, were then and for euer ſaued.

The ſecond thing is *Ionahs* fall, and riſing again. His fall, firſt ſinning,

ſinning, both flying from God, and murmuring, and therein iuſtifying himſelfe: ſecondly ſuſtaining his puniſhment manifold, and long feares, caſting into the ſea, & continuing in the Whales belly three dayes, and afterward his reproofe and conuiction. His riſing, firſt repenting in the ſhip in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his dutie, crying againſt Niniuie couragiouſly.

We haue ſeene *Ionah* a farre off, if we would we might ſee him nearer. Hee that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophetes reward. Therefore let vs prepare our eares to heare, and receiue the word of God preached by his Miniſters, and let vs thinke that *Ionah* is come againe to our houſes to preach, and whether it be fortie dayes, or fortie weekes, or fortie yeares, they that liue like *Sodome*, ſhall be puniſhed like *Sodome*. But as our Sauiour ſaid to his Diſciples: *Pray that your flight be not in the winter; nor on the Sabboth:* ſo ſay I vnto you, pray that the Lordes comming be not on the weeke dayes, for if he come then, how ſhould hee finde you? Therfore I pray you learne at leaſt now, and giue good eare, that ye may heare ſufficient for all the weeke. *Mat. 24. 21.*

The word of the Lord came to Ionah the ſonne of Amittai, ſaying, Ariſe and go to Niniuie, &c.

Herein I obſerue that *Ionah* went not before hee was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall calling and commiſſion from the Lord himſelf: for it was vnmeete to caſt the childrens bread vnto dogges, vnleſſe he had a ſpeciall commandement from God ſo to do.

None ought to take vpon him the function of preaching in the Church, vnleſſe they haue their warrant or authoritie from God, as *Aaron* had. And although they haue not their authoritie in that forme & manner as *Ionah* had his (namely) as it were by word of mouth, euen from God himſelf, *Ariſe and go to Niniuie*: yet they muſt haue their warrant from him, elſe their calling is vnlawfull. *Heb. 5. 4.*

But now here is another authoritie crept into the Church, that makes ſo many Idols, which haue eyes & ſee not, tongs & ſpeake not, eares & heare not, & that is this, Whē one ſtaileth vp another into *Moſes* chaire, not hauing *Moſes* rod, nor *Moſes* ſpirite. But this gal wil not hold ſpurring. Further I obſerue, that as the word

of the Lord came to *Ionah*; ſo the word of the Pope came to his Prieſtes, Ieſuites and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tiburne while Maſſes are ſaid for them at Rome.

The word of the Lord came vnto Ionah, &c.

That which came vnto him was not alwayes with him, but ſo it was, that when the word of the Lord came vnto any of the Prophetes, then they were wellfurniſhed with abilitie, to teach, to preach, to reproue, or to commaund whomſoeuer the Lord would haue ſo handled. As by example: *Nathan* the Prophet bad *Dauid* the king that he ſhould build a Temple. 2. *Sam.* 7. and 1. *Chron.* 17. And a litle after he came and bad him that he ſhould not build it. Where we ſee, that when hee bad him build it, then the ſpirite of the Lord came not vnto him to bid him ſo to doe. And therefore the ſpirite of God came vnto him the verie ſame night, and bad him that he ſhould go to *Dauid*, and bid him that he ſhould not build it. For this is euident, that as God himſelfe is conſtant, ſo his ſpirite and his word are conſtant, and therfore neuer ſaith and vnſaith one thing.

2. *Sam.* 7.
1. *Chro.* 17.

2. *Kings.* 4. Againe the Prophet *Eliſha* ſaid. 2. *Kings* 4. that the Shunamits heart was grieued, but the Lord had hid it from him, and had not as then declared the ſame vnto him: which doth note vnto vs, that the ſame word whereby the Lord hath, and doth reueale maruellous things vnto his Prophetes, was not now vpon him, neither is alwayes vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaſeth him.

Dan. 2. 30. Alſo *Daniell* ſaid that the Lord did not reueale the kings dreame vnto him, for any wiſedome that hee had more then any liuing, but onely for the kings ſake, and for the poore people of Gods ſake: and ſo you muſt thinke of vs that are the Miniſters of the Goſpell, that the Lord doth not reueale his will vnto vs, for any wiſedome or worthineſſe that is in vs, more then other men, but for your ſakes, and that we might reueale it to you. Therefore hea re vs euen for this cauſe, becauſe the Lord hath reuealed vnto vs theſe things for your ſakes and good. From the calling we come to the charge.

Arise and go to Niniuie that great, &c.

God

God commeth and findeth vs all asleepe, then hee bids vs arise, for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to *Peter*: When thou art conuerted strengthen thy brethrē, teaching them by your experience. Now a dayes men take vpon them to reproue others for committing such things as themselues haue practised, & do practise without amendemēt, notwithstanding their diligence in teaching others their dutie: they can teach all the doctrine of Christ saying three sillables, that is: *Follow me*. Therefore these are like some Taylers, which are very busie in decking and tricking vp of others, but go both bare & beggerly thēselues. Yet they will not let vs plucke out the moate that is in their eyes, vntill we haue plucked out the beame which is in our owne eyes. *Luk.22.32.*

Go to Niniuie.

Niniuie was the greatest and the auncientest Citie in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it rather for the greatnesse & beautie thereof, then for the name of *Ashur*, which was the builder and first founder thereof, as we reade in the booke of Genesis. It had a faire name, but foule deedes, like this Citie. *Gen.10.11.*

Go to Niniuie, &c.

God would not suffer any people to be vntaught, therefore hee hath written his name in great letters easie to bee read of all. The heauens declare the glory of God, and the firmament sheweth the worke of his handes. They haue no speech nor language, without them is their voyce heard. Their line is gone foorth through all the earth, and their wordes into the endes of the world. In them is manifest for all what may be knowen of God. For his eternall power and God-head are seene by the creation of the world: but especially he teacheth some by his word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israell, and here *Ionah* to Niniuie. But when *Paule* with *Silas* and *Timothie* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia. Then came they to Mysia, and sought to go into Bithynia, but the spirite suffered them not. *Psal.19.1.* 2 3 *Rom.1.19.* 20. *Gene.6.* *Gen.19.* *Act.16.6.*

Go to Niniuie.

The Iewes would not heare the word of God by *Ionah*, and

therefore the Lord ſent him to Niniuie. They that grieue the ſpirite, quench the ſpirite. Then goes the Prophet from Samaria to Niniuie. The word was in Samaria, it went thence to Niniuie: the Goſpell was at Epheſus, it is gone out of that Citie, it is come into England: but it may depart from Englād againe. If any thinke that he ſtandeth, let him take heede leaſt he fall.

Reu. 2.4.5.
1. Cor. 10. 12.

But the Prophet goes from Samaria to Niniuie, that was both to ſhake off the duſt of his feete, to witneſſe againſt them their obſtinacie and hardneſſe of heart: and ſecondly to let them ſee that the wickedſt Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea and that with one Sermon: whereas themſelues refuſed, and reſiſted all the holy and worthie Prophetes that God ſent vnto them. And thirdly it may be to ſignifie, that the Iewes for their contempt and negligence ſhould be reiected, and the Gentiles ſhould be receiued into the fauour of God, that they might be an holy and ſanctified people vnto the Lord in their ſtead.

That great Citie.

Ionah. 4. 11

Niniuie had. 1500. towres in it, as ſome write, and 120000 litle children, as it is noted in the end of this ſtorie. Therefore it may well be called a great Citie: but the greater it was, the more vngodly it was. For as one mā taketh ſickneſſe of another: ſo one man is infected by the wicked wordes and ill exāple of another, and ſo taught to ſinne the more, till the meaſure of ſinne be full.

And crie againſt it, &c.

Firſt God biddeth him, Ariſe and ſhake off all impediments, and then to go and call them to the battell, and now he bids him crie out againſt them, and ſo terrifie them. Euerie Prophet is a crier, as appeareth where the Lord biddeth *Eſay* to lift vp his voice like a trumpet. Euerie Prophet muſt both be plaine and bold, and this many times maketh the poore ſeruaunts of God to ſpeake their minds as plaine & bold as if they ſate in iudgement. *Iohn* was a voyce, a voyce would not ſerue, he was the voyce of a crier, and yet he could not make all the crooked ſtraight, nor the rough plaine.

Eſay. 48. 1.
Luke 3.

And becauſe all the Preachers of the Goſpell ſhould crie, that is, preach zealouſlie, in the ſecond of the Actes it is written; The holie Ghoſt came downe in fire, & tongues: but this fire is quenched

ched,& the tõgs are tied vp,ſo that they who ſhold cry are ſtarke dumbe:but though they cannot ſpeake,they can ſee,they can ſee if a great benefice fall,though it be a hundred miles off,and *Pharaoh* had more care of his ſheepe,then we haue of our ſoules.

If preachers were not deafe,they needed not to crie one to another,but ſuch is the dumbneſſe of Preachers, & the deafneſſe of all ſortes of hearers, that there is great ſlowneſſe of followers,ſo that there is but little good done,and but a few fruites gathered. If ye were not deafe,we neede not to crie,but becauſe ye be dull of hearing therefore we crie with mouth, with heart, with hand, with foote,& with all the powers of our bodies vnto you, & yet how little do you regard it?But are not ye commanded to heare aſwell as we to crie? yet the cocke croweth when men are faſt a ſleepe,yea the cocke croweth,and ſtill *Peter* denieth his maiſter. *Mat.26. 70.72.74. Prou.28.9.*

Before you crie vnto the Lord,heare what the word crieth vnto you, and let not your workes crie for vengeance while your tongues crie for mercy. *Pro.15.18*

When men heare the Preacher ſpeake againſt pride, hypocriſie,couetouſneſſe, or any other ſin, then they looke one vpon another,as though it belonged not vnto them: but who can ſay his heart is cleane?

And crie againſt it.

Our ſinnes buffet God on euery ſide, as the Iewes buffeted Chriſt,firſt on the right ſide,then on the left ſide,and neuer leaue till they haue prouoked him to crie againſt vs.

When God cries,then we ſhould weepe, conſidering wherefore hee cries: for there is nothing that can prouoke the Lord to crie, but ſinne, and that hee euer crieth againſt. Do what you will, and ſay what you will, and the Lord will not be offended with you vnleſſe you ſinne: but if you commit ſinne,hee is iuſt, and therefore will not leaue till hee haue by crying ſlaine either you,or ſinne that raignes in you. For as an angrie man euer purſueth that which hee hateth, vntill he hath deſtroyed it: ſo the Lord croſſeth and followeth vs with his iudgements, vntill hee hath ſlaine that which moſt deadly he hateth, ſinne.

And crie againſt it, &c.

Reproofe is the neceſſarieſt office, yet it is leaſt regarded, yea moſt abhorred.For now we think,if one reproue vs,he hateth vs.

Leui.19.17 But the Lord ſaith. Leuit. 19. Thou ſhalt not hate thy brother in thine heart, but ſhalt reproue him, and ſuffer him not to ſinne: noting thereby, that if we flatter any in their ſinne, or ſee them ſinne, and not reproue them for it, it is a manifeſt ſigne that we do it of hatred, how great loue and good will ſoeuer we pretend toward them: ſeeing the matter tendes to the hurt of their ſoules, and the offence of God.

Yea if a Preacher reproue ſinne, hee is thought to doe it of hatred, or of ſome particular grudge: and to be too buſie, too bitter, too ſharpe, too rough, and therefore ſay, hee ſhould preach Gods loue and mercie, for hee is a preacher of the Goſpell, hee tels vs of and threatens with the law, and ſo throwes vs downe too low, ſome to diſpaire, as though we preached the law onely, or chiefly, and not the Goſpell alſo continually, to them that loath and ſtriue againſt their ſinnes, though they ſinne grieuouſly. Others as though they were galled, will ſay, let him keepe his text, or they will ſay, hee is beſide his booke, as though no text in Scripture reproued ſinne, and ſo of al doctrines the doctrine of reproofe and reprehenſion of ſinne is moſt contemned, and leaſt eſteemed. But let a preacher preach darke myſteries, or prophane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentions, or od conceits, or brainſick dreames & any of theſe will be more welcome vnto thē then reprehēſion which is moſt profitable and neceſſarieſt of all. *Balaams* aſſe neuer ſpake but once, and then he reproued. Then if *Balaams* aſſe reproued *Balaam*, how much more ought *Balaā* to reproue aſſes, or ſuch as will be no otherwiſe then beaſtes in their behauiour? But perſwade your ſelues beloued, which is moſt true, though we ſpeake as if we were angrie with you, & threatē as if we would hurt you, & crie againſt you as if we hated you, yet we loue you in the deareſt bloud we haue, and therefore though with perſecution, we preach the law to leade you to the Goſpel, we preach iudgement, that you may find mercy, we preach hell to bring you to heauen. Whatſoeuer & howſoeuer we preach, we do all to fil your hearts with ioy in beleeuing, and hauing made you fruitfull in all good workes, preſent you without ſpot, nay glorious alſo as a Virgin moſt beautifull, to the Lord of all grace and glory, Chriſt Ieſus.

Num.22.28.

Hitherto we haue heard of *Ionah* called, and charged to crie,

but

but what ſhould he crie? Indeede it is not expreſſed in this place. But what then? why then the Papiſtes may ſay that he was charged to crie againſt them for neglecting their traditions. Aſſuredly they may with as great truth and as much probabilitie as they do, gather out of diuerſe places of the new Teſtament, that they ought to be obſerued. But *Ionah* hath not left it doubtfull what he was to crie, for in the third chap. verſ. 2. the charge is repeated, and thus expreſſed: go and proclaime againſt it the proclamation which I ſpake vnto thee: he was thē to crie what God had cōmāded him. O that none would crie but what God hath cōmanded.

Ioh.16.12. Ioh.21.25 Actes.1.3. 1.Tim.6. 20. 2.Tim.1. 13.and.22.

But what did God commaund him to crie? euen that which he afterward cried, Yet fortie dayes, and Niniuie ſhall be ouerturned. Ouerturned? yea auncient Niniuie, faire Niniuie, proud Niniuie muſt be deſtroyed. No man ſits ſo high, but deſtruction ſits aboue him, and will fall on all that perſiſt in their defection. Iuſtice would haue come againſt them, before it cried againſt thē, but God the moſt gratious would haue them cried againſt, that they might cry out woe and alas for their ſinnes, ſo preuēting deſerued and threatned vengeance: for they hearing the cry of God cried out of themſelues, and that in great humbling to God: ſo God heard their cries, and tooke pitie on them.

Iſaiah was commaunded to crie, and hee cried. All fleſh is graſſe, yea all the glorie thereof like the flower of the field. The graſſe withereth, the flower fadeth when the ſpirite of Iehouah bloweth on it. Surely the people is graſſe. *Iohn* was commaunded in the ſpirite of *Eliah* to crie, and he cried, Prepare the way for Iehouah, make euen in the deſert a path for our God. And *Ionah* was commaunded to crie, and hee cried. *Yet fortie dayes, and Niniuie ſhalbe ouerthrowne.* All the preachers of the Goſpell are commaunded to *crie* and that *alowd*, not to *ſpare*, to lift vp their voyces like a trumpet, to ſhew Gods people their defections, and the houſe of *Iacob* their ſinnes. And then alſo, if they thereby be truly humbled, to proclaime vnto them, their iniquitie is pardoned, they haue receiued of the hand of Iehouah double for all their ſinnes. *It is required of the diſpoſers of Gods ſecrets, that they be found faithfull.* And woe to them that loue the pleaſures of ſinne, more then the glorie of God.

Iſa.40.6.7 *Iſa.40.3* *Mat.3.3.* *Ion.1.2. & 3.2.* *Iſay.58.1* *Iſay.40..2.* *1.Cor.4.2*

For their wickedneſſe is come vp before me. For, &c. We haue

heard the charge it ſelfe giuen, heauie newes, that a moſt beautifull Citie, a moſt rich Citie, a moſt populous Citie, and a moſt auncient Citie, muſt be ouerturned, and that within fortie dayes; what is the cauſe? their wickednesſe is come vp before me: As if he had ſaid, Niniuie hath followed her luſtes, and forgotten the law, to ſatisfie her deſires, ſhe hath notoriouſlie deſpiſed her ſoueraigne, defied all well meaning, all good dealing: and this is knowne to the iuſt iudge, and at his barre ſhe is arraigned, and her accuſers ſtand crying at the barre for iuſtice. Therefore ſhe may no longer be forborne, execution of iuſtice muſt needes be done: let her therefore prepare for death, and that ſhe may, *Crie againſt her, yet fortie dayes & Niniue ſhalbe ouerturned: for their wickednesſe is come vp before me.*

When God ſendes criers vnto a people, it is a moſt manifeſt ſigne that their wickednesſe is come vp before him, which doth cauſe him thus to exclaime, thus to crie out againſt thē. And then if they will not repent whileſt Gods criers cōtinue crying amōgſt them, the Lord of hoſtes will riſe vp in armes againſt them.

Their wickednesſe.

Will you ſee the Niniuites ſinnes in a ſcroll, that withall, you the daughters of Niniuie may ſee, that wealth and wickednesſe go together, proſperitie, and ſecuritie kiſſe each other? Niniuie (ſaith *Nahum*) was like a poole of waters, moſt populous, and full of all ſtore, which to increaſe, it wholy was full of lying, deceipt, and fraud, full of robberie, oppreſſion, and all violence, a bloudy citie: whereby it increaſed in wealth, they floriſhed in honour and glorie, and therefore as *Zephaniah* hath it, was a reioycing, a rioting Citie, ſate ſecurely, and proudly cōtemned others, ſaying, I am, & none is beſides me. Moreouer it was the miſtreſſe of witchcrafts, a moſt Idolatrous Citie, yea ſold people through her whoredomes, and nations through her witchcraftes, & made other Idolatrous like her ſelfe, as 2. Kings. 16. 10.

Nahum. 3. 8. 9.

3. 1. and 2. 11. 12. Zephan. 2. 15. Nahū. 3. 4.

Their wickednesſe is come vp before me.

Sinne mounts vp on high, like the tempter which led Chriſt vnto the top of the pinacle to behold all the pleaſures of the world at once, and then becauſe we haue falne downe before the God of this world, and tempted the God of heauen, whether he be iuſt or no, therfore wrath ſpeakes out of the fire, now thou haſt

haſt taken thy pleaſure, thou muſt take alſo thy puniſhment.

A moſt heauie and grieuous thing it is, if you knew what you are doing here, and what your ſinnes are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the deuill in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and bloud could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre and crie for vengeance to fall vpon vs, for committing ſuch hainous ſinnes againſt the maieſtie of God.

An arrow is ſwift, the Sunne is ſwifter, but ſinne is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen, & is condēned to hell. For though *Nimrod* could not climbe vp to heauen, his ſinnes flew vp to heauen: & though we ſtay below, our ſinnes aſcend high, like the tower of *Nimrod*, but they fling vs downe to confuſion, and we become Babell. For when we ſinne we are as the ſhell fiſhe which the Eagle taketh, and flieth into the skie with, and then letteth it fall vpon the rocks, and ſo daſheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs down low vpon the rockes of ſhame and contempt, and terrour of conſcience: and ſo hauing cruſhed vs, and bruſed our verie bones, conſumes vs with double death, the graue deuouring vs, hell ſwallowing vs.

Is come vp before me.

To them which aske, how our ſinnes aſcend and flie vp afore God, I anſwer, God here ſpeakes vnto vs after the manner of men, who cannot ſee a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is ſignified God had ſeene their wickedneſſe.

We faſt as before him, we pray as before him, we giue almes as before him, and we doe euery good thing as before him, becauſe we do it freely, and as it were, not caring who lookes vpon vs. But we ſinne as behind him, becauſe we hide and cloake our ſinnes, and commit them in ſecret, loth that men ſhould ſpie thē: our conſcience in ſuch actions accuſing vs, and inſtantly telling vs, we are about that which we cannot iuſtifie. And we ſuppoſe that we ſin behind him, becauſe we ſinne here below, ſaying with

our ſelues in the conſideration of our blinded hearts, as *Eliphaz*
Iob.22.12. accuſeth *Iob* to haue ſaid . Is not God in the height of heauen?
and ſee the highneſſe of the Starres, how high are they? There-
13 fore how ſhould God know it? Should he be able to ſee through
14 the darke? The thicke cloudes are a couering to him, that hee
may not ſee, and hee walketh vp and downe the round circle
of the heauens. But then chiefly we imagine that God beholdes
vs not, when men cannot ſee vs: as if God could not know, what
man cannot eſpie. But let vs not deceiue our ſelues, for God
ſeeth not as man ſeeth. Man can ſee but onely outward things
committed in action, but God ſeeth, and knoweth, and ſearch-
eth the ſecretes of the heart, yea the ſecretſt thoughtes and imagi-
nations of it. Againe, man can ſee but one thing at once, he can
not turne his right eye one way, and left eye another: he cannot
ſee before him and behind him with one looke: but God ſeeth
all things at all times. Though we ſinne as cloſely as we can for
feare of hatred, or ſhame of the world, or for any other reſpect:
yet God ſaith, your ſinne is come vp before me. For though we
couer it, and hide it, and colour it, yea and as it were burie it aſ-
well as lyeth in vs, yet all is open vnto him: therefore he ſaith,
your ſinne is come vp before me.

For when we ſpeake euill, hee is all eares to heare vs, and
when we do euill, he is all eyes to behold it. Therefore ô fooliſh
man, do not thinke that God ſeeth not which man ſeeth not: for
when he lookes vp, hee ſees all below alſo, and when he lookes
downe, he ſees all aboue alſo. If he ſhould not, much wicked-
neſſe ſhould lye in darkneſſe vnrewarded, and men ſhould not
be terrified from ſinne, but rather by the example of others allu-
red to ſinne freely ſecretly. For *Ananias* might haue gained by
his craft, if God had not ſeene his heart, which men ſaw not: but
God ſaw his diſtruſtfull and diſſembling and corrupt heart, ther-
Actes.5. fore he loſt his goods and his life too.

2.Kings.5. If God had not ſeene that which men ſee not, *Gehezi* might
haue gained a bribe for his labour, when he ran after *Naaman* the
Aſſyrian, and told him a lye for his profit. But God ſeeing his fet-
ches, which mē ſaw not, turned his bribe to a leproſie, & ſo made
him a leper for his labour. A fearefull example for ſuch as take
bribes: yet many care not what bribes they take ſo mē ſee it not.

The

The man that ſaid, Be merrie my ſoule, and take thy pleaſure for many yeares, might haue done it, had not God ſeene him: but he eſpied him falling to godleſſe ſecuritie, & threatned him, that night to bereaue him of his ſoule. Forget it not ye that abound in wealth, whoſe cup runneth ouer. If God had not ſeene *Achan* take vp the peece of gold, he had kept it to himſelf for his labour, and no man ſhould haue knowne where he had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſrael. O Lord what is man that thou ſo watcheſt him! *Achan* would neuer haue ſtolne if hee had knowne that God did ſee him. *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale the owner looking on thee? Wilt thou ſpeake treaſon in the kings hearing? Neither would we lye, nor ſweare, nor ſteale, nor hurt, nor be prophane at any time, if we conſidered that the Lord ſeeth vs, and remembred that he watcheth vs: if we would do thus, ſinne might go a begging for want of ſeruice. Therefore if you will marke but this part of my Sermon, that God ſeeth all, you would refraine from thoſe things ſecretly, that are to the offence of God, which you for feare or ſhame will not do before men: and you would ſay euen whē your hand is at it, I will not do it, becauſe the Lord ſeeth me. But as when we ſinne though in ſecret, he is all eyes to ſee vs, and when he ſees it requiſite to make ſome examples, to teach all that when man cannot or will not diſcouer vs, hee will ſhew that he ſaw vs, thē he is al hand to puniſh & plague vs, & in the end to roote vs out frō all our pleaſures: ſo whē we repēt, he is all mercy & loue, & whē we amēd our liues, & leaue all our wicked wayes to walke before him euer after in holineſſe, then he is all truth and righteouſneſſe to forgiue vs all our former wicked life, and to waſh vs from all our vncleanneſſe. Now therefore repent thee of all the euill that thou haſt done, lament it truly, run and hie thee as faſt as euer thou canſt to the throne of grace, proue whether thy repentance will not as boldly ſtand before God, & as powerfully crie for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cried fallen is, fallen is Babylon the great, Reuel. 18. 2. though hee cried vehemently with a loude voyce, cried not ſo audibly as thou ſhalt heare the ſpirite of truth crying and aſſuring thee thy ſinnes

Luke. 12.

Ioſu. 7.

are forgiuen thee, the God of glorie loueth thee, ſinne ſhall no longer raigne in thee, no euill ſhall hurt thee, no good thing ſhall be wanting to thee, all things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſure for euermore. Repent therefore, but repent truly, loath all ſin, grieue that thou haſt committed any, flie euery ſinne, yea whatſoeuer occaſions of it, and all appearance of euill: but loue the trueth alſo, and follow all holineſſe, and as much as in you is, haue peace with all men, and the God of peace will increaſe your peace in Chriſt Ieſus.

Rom. 6. 14. *Pſa. 91. 10* *34. 10. and* *84. 11.* *Rom. 8. 28.* *2. Cor. 16.* *Pſal. 16. 11* *1. Theſ. 5.* *22.* *2. Theſ. 2.* *10.* *Heb. 12. 14.*

All which euen this point that we ſpeake of, *vz.*, Whatſoeuer we do God ſeeth vs, muſt ſufficiently aſſureth vs of: for this ſo often repeated ſpeech. Reuel. 2. 2. 9. 13. 19. and 3. 1. 8. 35. I know thy workes; is ſpoken as to rouſe the dead Sardians. 3. 1. and to heate the luke-warme Laodiceās 3. 15. ſo to commend the faith, hope, loue, patience, &c. of the other Churches, and ſo to ſtabliſh and ſet them forward therein, knowing hee is iuſt, and a liberall rewarder of them that ſeeke him. Heb. 11. 6.

Their wickedneſſe is come vp before me. Sinne once committed caſtes no doubtes of comming preſently before God: but the thoughtes of the heart of the carnall man thinking of the way to heauen, are the faint ſpies that went to ſee the land of Canaan, which ſay, that iourney is farther then you are able to go all your life, the way is like a thicket, & the doore like a needles eye: therefore it is impoſſible for you to come thither. But when you ſend faith, hope, and loue (thoſe meſſengers of peace and truth) they will bring you word, ſaying, your ruffes muſt be ruffled, and your fardingals cruſht, pride muſt be put off, and other ſinnes, & none ſhall be kept out of heauen, but ſuch as loue the world better thē heauen, or ſuch as will take their ſinnes with them: for they be vnſeeming the faſhion of that countrey; ſo that ere we come thither, we muſt leaue them like the ſhadow when we go into the doore, and we muſt ſhake hands with them, and bid them farewell.

THE

THE REBELLION OF IONAH.

3 But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a ſhip going to Tarſhiſh: ſo hee payed the fare thereof, that he might go with them to Tarſhiſh from the preſence of the Lord.

THE charge giuen to *Ionah* hath hitherto bene ſpoken of, now it followeth to bee ſhewed, how it was by *Ionah* diſcharged. Firſt *Ionah* rebelliouſlie neglected it, then being chaſtized, & ſo repenting, he faithfullie diſcharged it. Firſt therefore let vs conſider his rebellion, afterward we ſhall ſee his correction.

But Ionah roſe vp to flye to Tarſhiſh, from the preſence of the Lord.

We cannot ſtand to ſpeake of *Tarſhiſh*, nor what it is to flie from God, but this ſhall be our meditation. *Ionah* the Prophet was commaunded to go to Niniuie, and there to crie out againſt ſinne, to preach againſt pride, and all kinde of vngodlineſſe, thereby to reclaime them, and ſtirre them vp, in laying open their ſinne, and the puniſhment which hanged ouer them, that they might ſpeedily repent, and ſo turne away from them the wrath of God thereby deſerued. How beautifull ſhould haue bene the feete of him that ſhould haue brought ſo powerfull a meſſage, as ſhould haue wrought ſuch an happie effect! How bleſſed ſhould Niniuie haue bene when the Lord had vouchſafed them ſo great mercie? but ſtill one flie or other marres the whole boxe of ointment: as ſoone as hee was commaunded to go thither, Sathan ſtood in the gap, and entiſed him to go to Tarſhiſh, for hee thought, that if hee could let *Ionah* from going to Niniuie, then firſt of all hee ſhould put a ſingular Prophet out of Gods fauour, and bring vpon him ſome iudgement, not onely inward, as tor- *Eccl. 10. 1.*

ment of conſcience, decay of giftes, or the like: but viſible alſo, whereby the people to whom he had preached might thinke hee was ſome falſe Prophet, as they are euer ready to condemne for hated of God, whom they ſee grieuouſlie afflicted. And ſo ſecondly the people ſhould bee hardned in their ſinnes, and obſtinatly contemne euer after him, his like, and their preaching too. And thirdly the goodlieſt, the moſt populous, and the wealthieſt Citie in Aſſyria ſhould be deſtroyed, the good with the wicked, the young with the old, one with another, all ſhould vnrepentant dye in their ſinnes, and ſo the verie Angels in heauen ſhould mourne. So that he thought hee ſhould by ſtopping *Ionah*, euerie way gaine well by his labour. Therefore he comes to *Ionah*, hee flatters him, he tēpts him, thus he begins with him; It is good that men looke before they leape, haſt makes waſt, wordes are not alwayes to be takē as they properly ſignifie: one thing is oftē ſpokē & another meant: but thinkeſt thou God meaneth thou ſhouldeſt go to Niniuie? Why? doth he regard Idolaters, and his profeſſed enemies, ſo that to haue them admoniſhed of their ruine, hee will bring ſhame vpon his owne people? for the very going of a Prophet from Iſraell to preach to Niniuie, muſt needs proclaime that there is more hope of moſt ſinfull Gētils thē of naturall Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne nation, thine owne brethren, thine owne bloud, the choſen of God? or if thou doe, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them? What? for thy faithfull prophecying here among Gods people, will God thinkeſt thou recompence thee; thee whom hee hath made reuerend, and to bee honored of Kings and Princes of Iſraell: recompence I ſay thee with ſhame and contēpt among heathens, yea with a cruell death, or with a more miſerable life? For what other ſucceſſe may bee hoped for at the Niniuites hands of ſuch a meſſage by thee? for thou knoweſt they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in, for if thou ſo doe, who will not count thee rather a mad man then Gods Prophet? but at large, that there is one al-ſeeing, moſt iuſt, almightie, and euerliuing God,

and no moe? and ſo all their gods are no gods but Idols: and that they aboue all other haue giuen his glorie to ſtockes and ſtones, worſhipping them for Gods, alluring and enforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankefully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious drunkards, gluttõs, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like, and therefore haue ſo prouoked him that is moſt mercifull and patient, that he will without all pitie deſtroy man, woman, young and old, high and low amongeſt them, yea their very citie alſo, and all that is therein, whereby they haue bene ſo wicked, and that within fortie dayes. When I ſay, thou being a Iew, ſhalt tell them this, thus in deſpight reuile (for ſo they will take it) thus vtterly condemne them and their gods; will not the beſt of them mocke and deſpiſe thee? will not the reſt gnaſh their teeth at thee, be ready to teare thee in peeces, put thee to exquiſite torments, condemne thee to ſome horrible death, or continue thee in intollerable paines, in a moſt bitter life? No queſtion. Thinke not therfore that thy good God, thy moſt kind and tender father will recompẽce thy faithfulneſſe, with ſending thee ſo farre to ſuſtaine ſuch miſerie. It were impietie to thinke he willed it, it is blaſphemy, treble blaſphemy to thinke he cõmaunds it: for it is to cõdẽne him of vnkindneſſe, for thou haſt ſhewed feruẽt loue: of vntruth, for he hath promiſed it ſhould go well with the iuſt: of iniuſtice, for godlines ſhould haue the reward due only to wickedneſſe. Yea he ſhould ſeeme contrary to himſelfe, to charge thee cruelly to murder thy ſelf, which hath commanded all to kill none, if hee ſhould will thee to prouoke that bloudy Citie ſo. But the very thing it ſelf alſo argueth, God meant nothing leſſe thẽ to cõmit thee to ſuch dãger, or that thou ſhouldeſt do to the proud Niniuites ſuch a meſſage. For to what end ſhouldeſt thou ſo crie againſt that Citie? to make them flie, & ſo to free them from deſtruction? How ſhouldeſt thou then not be found a falſe Prophet and God a lyer? What then? To bring them to repentance & then to ſpare them? How ſhould not God ſo againe be found vntrue, & thou his lying meſſenger? What then? To cõuert them, & ſo to deſtroy them? What iuſtice were that? & how cõtrarie to his promiſe to *Salomon*? Sam. 7. 14. Therefore it is manifeſt God

meant not thou ſhouldeſt goe and crie ſo againſt Niniuie : but ſignified that thou wert as good , for any good may be done here , to exclaime ſo like a franticke man againſt Niniuie , as to preach in Samaria any longer now . Men here are ſo hardned that they contemne all , partly are ſo cloyed that they loath all, the beſt part litle eſteeme all that is preached : of none is the word accounted precious, of none reuerently heard: and therfore thou ſhouldeſt for a time, to make the word precious, & to ſharpen mens affections towardes it, giue ouer preaching here , and where thou wilt refreſh thy ſelfe a while. Now here thou mayeſt not be idle: at Tarſhiſh thou mayſt be quiet: thou mayſt at Tarſhiſh that famous Citie , among the ſtraungers of many countreys heare many ſtraunge things , much delight thy ſelfe in the varietie of their manners , in the abundance of all things with great pleaſure liue . No time ſo fit as this to ſee the world . At Iapho thou canſt not want ſhipping thither . Seeme not to make ſmall account of this kindneſſe of God , defraud not thy ſelfe of thy graunted good.

*Exod.*3.11. *and* 4.10. 13. *Ierem.* 1.6. *Ezek.*3.14. 15. *Nehe.*2.19. 4.2.8.5.5. 65.6.7.10. *Luke.*22. 31.32. *Mat.*4.1. *Luke.*4.2.4 13. 1.*Pet.*5.8.

Thus Sathan is euer croſſing, tempting entiſing vs when we are or ſhould be addreſſing our ſelues to do the will of our God. So was *Moſes*, *Ieremie*, *Ezechiell*, *Nehemiah*, Chriſt himſelfe tempted, being about moſt notable workes. What ſaid our Sauiour to *Peter*? Sathan hath deſired to ſift you and winnow you as wheate. Who are theſe whoſe perill Sathan ſo earneſtly deſireth? euen *Peters*, and *Iames*, and *Iohns*. No maruell, for Chriſt himſelfe though acknowledged the ſonne of God, was moſt fiercely aſſaulted of the tempter fortie dayes, and then indeede was left, but it was onely for a ſeaſon. Luke. 4.13. Therefore neuer dreame of a truce with Sathan whoſoeuer thou be , whatſoeuer thou art about to do. For the enemie, the enuious foe, the tempter, the falſe accuſer goeth about continually ſeeking whom he may deuour.

Now his manner of tempting is , firſt and moſt vſually with flattering , but yet verie often with moſt terrible threatning. For whatſoeuer we do or feele, commeth from one of theſe three ſpirites, the ſpirite of Sathan, the ſpirite of God, or our ſpirit. Now our own ſpirit of it ſelf is alwayes occupied about worldly things, ſeeking delights in pleaſures, not diſquiet by threates. The ſpirite of God is gentle, louing, and meeke, not forcing, nor threatning.

There-

Therefore Christ saith, If any will follow me, let him deny himself, and take vp his crosse daily, &c. And marke his spirit, he saith not, you shall follow, but you shall denie your selues, and take vp your crosse, but if any will follow me, let him deny himselfe and take vp his crosse: (let him.) The same is to be seene in the Canticles, where he saith; Open vnto me my sister, my loue, my doue, my vndefiled. For mine head is full of dew, and my locks with the drops of the night. For when she opened not vnto him, making most vnmeete excuses, though he had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denied, yet hee went his way mildly, without anie threats. But the spirit of Sathan takes another course. For when by lying, and deceipt he cannot allure to sinne, hee threatens most fearfully with sin, griefe or losse of goods, solitarinesse, and want of pleasure, and sometime by his ministers, limmes of his owne likenesse, he threatneth death and earthly torments, whatsoeuer they may inflict vpon any. Christ saith, If you will follow me. If you wil: but he saith, I wil make ye follow me, & do as I bid you, you shal haue fire & fagot, scalding lead, and burning pitch, if you will not follow me, you shal, whether you will or no: we wil make you to do as we command, saith his eldest son Antichrist, vsurping authority ouer nations, & inflicting torments on the saints. His order of tempting is first to make vs doubt of the word of God: whether such & such doctrine be true, such and such an action bee commanded, such & such a promise, such & such a threatning be certain. Then secondly he fals to flat denying of it, this doctrine, these promises, these threatnings are false: this thing is not commanded, this action is not condemned. And then comes hee in with his contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the Diuell commaunds the contrarie, and he is euer gaine-saying that which God saith. For our God saith vnto *Adam*, if you eate of the forbidden fruit, you shall surely die: the diuell came, and he told them, first *it is not certaine you shall die*, then you shall not die, then thirdly you shall be as Gods knowing good from euill. God saith, submit your selues one to another in brotherly loue: the Diuell saith, first, you neede not to abase your selues so much, secondly you should not yeeld to others, then thirdly, a duance your selues, and

Luke. 9. 23.

Cant. 5. 2.

3

2. 4. 6.

Gen. 2. 17.

Gen. 3. 4. 5.

1. Pet. 5. 5.

contemne others. God ſaith, Loue thy neighbour as thy ſelfe:
Mat.22.39 the diuell ſaith, firſt loue litle and outwardly, then loue none but thy ſelfe, then thirdly, hate thine enemies, enuie thy betters, diſdaine thine equals, deſpiſe thine inferiours. God ſaith, labour for
Iohn.6.27. the foode which periſheth not: the diuell ſaith, firſt care not much for it, then ſecondly contemne it, then thirdlie ſtir not an inch for
Rom.12.2. *1.Ioh.2.18.* it. God ſaith, Forſake the world, the Diuell ſaith, firſt neglect not the world, then loue the world, then thirdlie giue ouer your ſelues to the world, aboue all follow the world with all the luſtes thereof.

Now the meanes wherby the diuel tempts, are argumēts fetcht, ſome from the wit and reaſon of man, or from the cuſtoms of the world: ſome from the holy Scriptures, either corrupted, or wrong applied. Now in conſideration of the perſons, then in regard of the thing it ſelfe, &c. In reſpect of the perſons to whome hee ſhold preach, and himſelfe, *Ionah* is here tempted, and ſo thus reaſoneth with himſelfe: I haue long preached vnto the Iewes, which are the choſen people of God, and ſeeing they will not heare me, it is in vaine to preach vnto theſe Gentiles, which neuer heard of God or godlineſſe, and therefore will eſteeme my wordes the leſſe.

Thus *Ionah* is loth to looſe his labour, and puts it in a doubt where he needes not, becauſe he conſidered not the great power of God in mens hearts. The Niniuites are heathen people, and therefore (ſaith *Ionah*) why ſhould I venture my ſelfe amongſt them? for ſeeing mine owne countrey men kicke againſt my words, and cannot abide to heare the word which commeth from the Lord to reproue ſin, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh and bloud ſtandeth ſtaggering when it ſhould do any good, miſdoubting troubles, iealous of his owne eaſe: but when it goeth about to do any miſchiefe, it neuer conſidereth the danger, it weigheth not the following wo: yet doing good, it is vncertaine whether al will not according or euen aboue our hope ſucceed: it is more likely we ſhalbe kept ſafe: but doing euill, miſchiefe moſt certainely is procured, not danger only, but loſſe of the beſt things cōmonly, peace of cōſcience or ſpirituall graces, of ſome bleſſings, alway or at leaſt not receipt of thoſe things which much wold reioyce vs. For ſurely

this

this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould go & preach vnto a ſauage heathen people that neuer heard of preaching, & that this doctrine; That there is but one only true God, to thē who wil ſerue a thouſand, and cannot abide the contrarie to be ſpoken. *Deut.6.4.*

If a preacher were commanded to go and preach at Rome gates, againſt Anti chriſtes iuriſdiction and the idolatry that is ſo inordinately vſed in that Sinagogue of vncleanneſſe, ſeeing that is a matter, for which they torment & kill al that preach it ſincerely: I feare it wold hardly come to paſſe at all, that this preacher wold go from a reaſonable quiet eſtate touching his body, to venter his life among ſuch cruel tirants: I feare he would rather content himſelfe with his preſent eaſe, then commit himſelfe to ſo likelie miſerie.

If I go and preach vnto theſe infidels, ſaying, yet fortie daies, and Niniuie ſhall be deſtroyed, then (ſaith *Ionah*) it may be, they will repent, and God will haue mercy vpon them, ſo I ſhall bee counted a falſe Prophet for my labour. And thus wee regarde our credite more then the glorie of God, in the obedience of his will: and rather then we would receiue any reproch by our doings (in the ſight of the world,) we rather chooſe to enter into no great action touching the glorie of God, and the good of the Church. In reſpect of the Iſraelites and himſelfe: If I leaue mine own people, & preach vnto the Gentils (ſaith *Ionah*) I ſhal bring ſhame vpon Iſraell before all people, becauſe a Prophet is gone from them for their obſtinacie, chuſing rather to preach vnto vncircumciſed Gentils then vnto them, as if there were more hope of the Gentils then of them. So *Ionah* more feareth the childrens diſgrace then the fathers diſhonour, and their deſpight then his diſpleaſure. Sathan is too well acquainted with mans nature, & ſo more certainely knowes, then we wiſely conſider, that all *Adams* ſonnes are from labour, eaſily brought to loiter, more willingly from feare and paine, to ſecuritie and pleaſure: therefore ſeldome or neuer doth he in tempting omit this entiſement, it will bee for thy eaſe, for thy delight, for thy ſecuritie. Therefore he ſaith to *Ionah*, not onlie the waie to Niniuie is long and dangerous, thy perſon and meſſage odious, therefore thy trauell muſt needes bee tedious, thy troubles greeuous, &c. but alſo

thy paſſage to Tarſhiſh is eaſie, thy ſecuritie there ſure, thy pleaſures many, thy delight great. Yea with this he aſſaulted Chriſt himſelfe, ſaying, when he had ſhewed him all the kingdomes of the world and the glorie of them; All theſe will I giue thee, &c. And doth he not alſo euermore perſwade vs, this good, this gain, this glorie, this pleaſure, or this preferment ſhalt thou get, if thou thus and thus deale: if you will leaue the ſocietie, the exerciſes, the profeſſion, and the company of the children of God, and ſerue, me, and worſhip me: preferring your couetouſneſſe, your pride, your luſt, before the ſeruice of God, not being ſcrupulous to ſweare for your gaine ſometime, nor to lie for your pleaſure, nor to coſin for riches: then you ſhall not onely be free from the reproches wherewith profeſſors are ouerwhelmed, and the contempt wherein they are had, and the manie heauy ſighes which they are forced to fetch, but you ſhall alſo grow rich ſoone, and ſo be well thought of, and had in eſtimation, and by your wealth liue in eaſe, with all pleaſure, procuring euery thing at your hearts deſire. Thus *Ionah* which way ſoeuer he looke, is tempted on euerie ſide: tempted to ſinne, but not conſtrained: vrged, but not compelled: for the Diuell hath power to entiſe to ſinne mightily, but not to enforce violently. Loe then comfortes againſt this croſſe. Our enemies power is in our fathers handes: and our Sauiour praieth for vs being moſt glorious in heauen, as he on earth in humility praied for his Apoſtles, that our faith faile vs not. Behold then alſo encouragements to fight againſt his aſſaults; yet ſee a greater, God hath giuen vs this priuiledge: this promiſe haue we: reſiſt the diuell and he ſhall flie from you, Iam. 4.7. God hath giuen no promiſe to the Diuell, that if he perſwad, he ſhall preuaile, if he vrge, we ſhall yeelde: what a ſhame then is it to vs, that Sathan is bolder in tempting, then we are in reſiſting? is he not? O that we could truly ſay, we are as wiſe, as watchfull, as thoughtfull to withſtand Satans aſſaults, as he is wily, vigilant, and more then diligent to aſſault.

1. Cor. 10. 13. Rom. 8. 34. Luke. 22. 32

But what doth *Ionah*, thus as we haue heard, by Satan aſſaulted? Reſiſts he as manfully as the diuel hath ſet on him cũningly? Alas no: *Ionah* is no ſooner diſſwaded to go to Niniuie, then he is perſwaded it were great folly: he is aſſoone reſolued as he is entiſed to go to Tarſhiſh, thinking it a chiefe point of wiſdom to ſeek his

his owne eaſe, his owne pleaſure, his owne ſweete delight. One ſaid, God ſpake & it was done. Surely the deuill alſo but ſpeaketh and it is done: for he is ſuch an orator, that no man can deny him. For who can gainesay him that counſelleth as a ſpeciall friend, yea as a moſt holy Angell? For he would ſeeme to be not onely carefull, both to keepe vs from danger, and the feare thereof, and to procure vs all good: but alſo iealous of Gods honor, fearfull leaſt men ſhould deſpiſe the word, and ſo their owne ſaluation. Therefore he made not only *Gehezi* to take a bribe, *Demas* to imbrace the world, *Iudas* to betray his maiſter, and *Cain* to kill his brother: but *Rebecca* alſo to perſwade *Iacob*, and *Iacob* to be bold by lying to ſeeke for the bleſſing: yea the father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to go to Niniuy: leaſt forſooth God ſhold not be true of his word: as if what to man ſeemeth vnlikely, that were with God impoſſible, and he could not be righteous vnleſſe we ſhew our ſelues impious. *Gen.* 1. 3. *2. Kin.* 5. 22. *2. Tim.* 4. 10 *Mat.* 26. 48 70. *Gen.* 14 8 *Gen* 27. 13. 14. 18. *Gen.* 16. 43.

We haue ſeene ſome cauſes why Sathan aſſauſting vs, hee ſtraight ouercomes vs: would any ſee more? we haue bene taught his power, mallice, watchfulneſſe, and wilineſſe: wee haue moſt fit and ſufficient armour miniſtred vnto vs: we haue a promiſe, that reſiſting him, we ſhall make him flie from vs. Therefore ſurely we forget our enemy, or neglect the promiſe, or take not to vs the whole armor of God, ſpecially we like not that armorbearer humility; Submit your ſelues to God, and then reſiſt the deuill. But moreouer we to our owne certaine perill and paine (ſo corrupt are we) ioyne with our enemy, more ready to do his will then Gods word. Hereof no doubt fooliſh *Balaam* asked againe and againe, till God ſeeing him bent contrary to that he had bene commanded, left him vnto himſelf: & ſo *Balaam* went on in ſin ſo long, til the very aſſe wheron he rode was conſtrained to reproue him. But wold you howſoeuer Satã tempts, not be turned by him out of the right way? howſoeuer hee fights, not be foild by him? wold you haue him ſoone to forſake you, ſpeedily to flie from you, that is, would you reſiſt him? for when we begin valiantly to fight, thẽ forthwith he flies. Cõſider how ſhameful a thing it is being euery way encouraged to fight, to ſhew our ſelues moſt daſtardly cowards: how diſhonorable to our captain Chriſt to yeeld the victory to his deadly: enemy how dangerus for our ſelues: knowing. *Ephes.* 6. 11. 14. 10. 16. *Iam.* 5. 7. *Iam.* 5. 7. *Num.* 22. 8. 19. 21.

he is a moſt cruell tyrant, and moſt inexorable, that moſt glorieth, and ſpecially taketh pleaſure in putting vs to the moſt bitter paine that poſſibly he can, and therefore hauing ouercome vs, will for euer continue vs in moſt intollerable torments. Yea ſayeſt thou, theſe things conſidered, would make vs couragiouſlie to encounter with Satan, and ſo ſoone to conquer him, but he comes often as a friend, as an Angell of light: how ſhall I then deſcry him, that I may defie him, and make him to flie?

How? here indeede is the hardneſſe: for he is a notable hypocrite, the father of hypocriſie. But thou muſt follow the counſell of Chriſt, Reue. 3. 18. Thou muſt annoint thine eyes with eye ſalue that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods will, in all wiſedome and ſpirituall vnderſtanding, and moreouer watch and be ſober. And laſtly conſider, firſt how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it be moued by the ſpirit of God, is ſad, ſoft and ſlow: but if it be moued by the ſpirit of Sathan, is proud, boiſterous, and ſtout; then, whether that which thou art indeed mooued to, be good or euill: if good, that is, agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the ſpirit of God, howſoeuer they ſeeme to proceed of our ſelues. But if it be euill, that is, not agreeable with the word of God, then it is alwayes either a luſt of our corrupt nature, or a ſuggeſtiō of Sathan. Wherefore it is a ſure way to ſay when we are tempted to euill, this motion is of the diuell, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwayes toſſed betweene theſe two contrary ſpirits, the ſpirit of God procuring our ſaluation, and the ſpirit of Sathan ſeeking our condemnation. So that if any will get the victorie of Sathan, hee may not bee without the ſpirituall ſword, which is the word of God. Epheſ. 6. 17. Yea he muſt haue the word of God dwell in him plenteouſlie. Col. 3. 17. and crie ſtill, open mine eyes O Lord. Pſalm. 119. 18. Giue me vnderſtanding. 34. and encline mine heart vnto thy teſtimonies. 36. and beware that he ſubmit himſelfe duely, and diligently watch

Reue. 3. 18.
Col. 1. 9.
1. Pet. 5. 8.

Thus *Ionah* tempted, hath conſented to neglect his charge, and doth he forthwith repent? No, he prepares himſelfe to his purpoſed iourney. *But Ionah aroſe to flee vnto Tarſhiſh.* As *Ionah*

was

was no ſooner tempted to go to Tarſhiſh but he yeelded, ſo aſſoone as he had yeelded, forthwith he to go. So *Ionah* made himſelfe a run-away, and ſhewed himſelfe a diſobedient ſeruant to his God. And in the meane while, Niniuie ſet on the ſcore, and had no ho with them in working wickedneſſe: but ſtill filling the cup of all abhominations, ran downe to hell with as much force and ſpeed as they could. So Niniuie is ſtill Niniuie, but *Ionah* is not like *Ionah*: for the Prophet is flying, and ſin is crying, and ſo all falles to confuſion.

But Ionah aroſe vp to flie vnto Tarſhiſh, &c.

Ionah flyeth vnto Tarſhiſh before he would go to Niniuie, and euery one is like the ſonne which ſaid he would not, before hee went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euill may compare with goodneſſe in particular actions, in all mankind corrupt, euill may ſay, he is the ancienter. But aſſoone as thou perceiueſt any euill cogitation or motion in thy ſelfe, be thou wrath with it, nip it in the head, put it to death, and then the vncleane ſpirite that hath long bene ſtrong, and with delight dwelt in thee, wil ſoone be weari e of thy houſe', and ſay as the euill ſpirit ſaid; Here is no dwelling for vs, let vs go to yonder heard of ſwine.

Gen. 15. 25 26.

Mat. 8. 31.

But Ionah roſe vp to flie to Tarſhiſh.

Ionah was ſent to Niniuie, but he went toward Tarſhiſh. And ſo it is alwayes with vs, we are euer doing that we ſhould not do. For either we do nothing, or that which wee are not commanded, or elſe otherwiſe then we are commanded. Somtime moſt rebelliouſlie we do that which we know the Lord ſtraightly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniuie, ſo wee take the diuell for an Angell, light for darkeneſſe, &c. *But Ionah roſe vp, &c.* They that ſhould preach at Niniuie, are flying to Tarſhiſh, and though he be like a drone, yet doth he, euen the non-reſident keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtill? go and preach at Niniuie as ye haue bene doubly commanded, or for ſhame leaue your priuiledge and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweete morſels of *Baals* Prieſts are ſo pleaſant vnto them, that they cannot find in their hearts to leaue them, as long as they are able to keep thē. But no maruel that *Ionah* fled to Tarſhiſh, when

he ſhould go to Niniuie. For this is a ſtumbling vocation amongſt men, yea reiected by the children of this world, which alway kicke againſt it: ſo that if you would aske for a painfull vocation, this is it: if for a thankleſſe vocation, this is it: if for a contemptible vocation, this is it. For, reprouing we are reproued; bleſſing, we are curſed; preaching peace, we make warre; proclaming liberty, we are impriſoned; do what we can, we are perſecuted; and for our worke worthie of loue, we receiue of the moſt hatred: of few, yea verie few, not any more then a cold affection. Hereof it hath come to paſſe that *Moſes* and *Ieremy* called, excuſed themſelues. *Ezekiell* hauing receiued his charge, went in bitterneſſe and indignation of his ſpirit, and ſeuen daies neglected his charge, as *Ionah* here doth his: and *Moſes*, *Eliah*, and *Ieremie* at length complained: and (which to the beſt men is the greateſt griefe) it is as eaſie almoſt to waſh a Blackmore white, as to conuert a ſinner, becauſe Sathan is euer croſſing men doing the will of God, but ſpecially hindring the courſe of right preaching.

Exod. 3.11. 4.10. 13. *Ierem.* 1.6. *Ezech.* 3. 14.3.15. *Exod.* 5.22. 23. 1. *Kings.* 19. 10. *and* 14. *Iere.* 20.7.

For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leaſt he ſhould commit wickedneſſe, as the diuell is earneſt to ſtop the way of euery *Ionah*, leaſt he fulfill righteouſneſſe, that is, crie againſt Niniuie, longing, and duly, that is, wiſely, and earneſtly labouring to conuert Niniuie.

But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, &c.

The righteous fall, and now no leſſe then a Prophet, yea ſuch a Prophet as was the figure of Chriſt. But who wold haue thought that ſuch a Prophet ſhould flie from the Lord, yea and that when he ſhould do him moſt ſeruice? who counteth that no wickedneſſe now, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example, therefore let him that thinks he ſtandeth, take heede leaſt he fall, for the way is ſlipperie wherein we are to walke. When thou remembreſt the fall of the Prophet, then conſider that thou art much weaker then a Prophet, and therefore the eaſier to bee encountred and ouerthrown, & the likelier to haue a more greuous fal, except the Lord do mightily vphold thee, ſeeing ſuch a one cannot ſtād in the ſight of his ſo mortall enemy, but by him receiueth ſo greeuous a fall.

Secondly

Secondly, if thou ſee *Ionah* flie, *Moſes* murmure, *Dauid* fall to adultery, *Salomon* to idolatry, and *Peter* to forſweare his maiſter, then maiſt thou learne not to truſt to thine owne ſtrength, for it is weakneſſe, not to thine owne wiſedome, for it is ſinfull, but ſeeke helpe, and craue ſtrength at the hands of almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth, which doth not bruſe the broken reede, nor quench the ſmoking flax, but doth rather increaſe our zeale then diminiſh it. *Iam. 5. 5.* *Mar. 12. 29*

Thirdly, iudge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault, for although *Dauid* ioyned murther with adulterie, yet hee repented, and is the deare childe of God.

And he found a ſhip going to Tarſhiſh.

Ionah was no ſooner come to Iapho, but he goes to the hauen, or meets with mariners, and preſently vnderſtands of a ſhip not going to Niniuie but to Tarſhiſh. As ſoone as he ſet forward to flie from God, Sathan ſtraight wayes prepared a ſhip, ſo that temptation and occaſion of ſinne do alwaies go together. Shall *Iudas* lacke money, or *Ionah* ſtay for a ſhip? no (ſaith Sathan) by the mouth of his miniſters, here *Iudas* take thee money and betray thy maiſter; and *Ionah*, here is a ſhip for thee; go haſt thee away and flie from the preſence of the Lord. For the diuell is alwaies a very ſeruiceable, and pleaſant deuill to ſuch as flie from God: hee can finde occaſion at all times, and meanes, and inſtrumentes fit for that purpoſe. If thou wilt flie from God, the Deuill will lende you both ſpures, and a horſe, yea a poſthorſe, that will carrie you ſwiftly, and luſtily away vnto all vanitie and vngodly luſts. Therefore if any will aske what the deuils occupation is, it is to tempt, to entiſe by all meanes, to prouoke to ſin, and then to prouide vs of the meanes to practiſe our purpoſe to commit, and as *Iames* ſpeaketh, to bring forth ſin.

And he payed the fare thereof.

This money was caſt into the ſea, it did him as little good, as if he had vtterly loſt it, it had bene good for him if he had loſt it, for it did him much harme. There are many which will ſpend & waſt they care not how much vpon cardes and dice, and vnlawfull games, this money is alſo caſt into the ſea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to leeſe. And ſo men care

not what they pay for vanities and braueries, the moſt part of which is vnprofitable and rather hurtfull then neceſſary for them, but only for the vaine vſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the ſea, and better ſhould they bee, if they had it not to lauiſh, and to their owne and many others hurt ſo to garniſh themſelues. Men care not what they pay for their vanities, ſo it doth pleaſe their minde for the preſent, without conſideration of the end and vſe thereof, but they will giue little or nothing to do good withall: ſo that *Lazarus* can get nothing, and *Dauid* can get no meate. Shall I take my bread & my wine, and the fleſh which I haue prouided for my ſhearers, and giue them vnto one, whom I know not, ſaith churliſh *Naball*? We can be content to giue any thing, or dó any thing to win the world thereby, but we will giue nothing, nor do nothing, therby to win the kingdome of God.

Luke.16.21. *1. Sam. 23. 10.11.*

We haue heard *Ionah* confeſſing that hee receiued a charge to go to Niniuie, but he aroſe, and fled toward Tarſhiſh, and went downe to Iapho, and found a ſhip going to Tarſhiſh, and paid the fare thereof, and went downe into it: hereafter we ſhall heare, that being entred the ſhip, hee went to ſleepe, and ſlept ſoundly, and being wakened, he confeſſed not his ſinne, but ſuffered the Mariners to deuiſe to finde out for whoſe cauſe they were ſo troubled, & at length alſo the lots to be caſt, neuer confeſſing it til he was enforced to it, what needed he to reherſe all this? had it not beene inough to haue ſaid, that he left his buſineſſe vndone, he was a ſinner? No, for God would haue men to know the ſtubbornneſſe and diſobedience of *Ionah*, in that this thing was not done vpon the ſudden, but vpon deliberation, and in no ſhort time, but in ſome continuance, while he went from Samaria to Iapho: and thence was departed, and had ſome while ſayled. In which ſpace, he had leaſure inough to haue repented, but did not. *Ionah* confeſſed his ſinne, that hee ſhould not once haue liſtned to Sathans aſſaults or reaſons of the fleſh, and when he had liſtned, he ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, and when hee had conſented, hee ſhould not haue put them in practiſe: he ſhould not haue fled toward Iapho, and when hee was come to Iapho, hee ſhould not haue gone to the hauen, nd when he came to the hauen, he ſhold not

not haue paid the fare, and when he had paid the fare, he ſhold not haue entred the ſhip; and when he was entred the ſhip, he ſhould not haue hoyſed vp the ſailes, and ſayled, and gone to ſleepe. But this he did, teaching that ſin runs on wheeles, as it were downe a hill, in all poſt haſt, & neuer ſtayes till it arriue euen in hell. For *Ionah* thought, becauſe he came ſafe to Iapho, therefore he may go to the hauen, and becauſe he came well to the hauen, therefore he may pay the fare, and becauſe he paid the fare in peace, therfore he may take ſhipping & becauſe he entred the ſhip in ſafety, therfore he may hoiſe vp the ſailes to go; & becauſe he hoiſed vp the ſailes without danger, therefore he may go ſecurely to ſleepe, and ſafely to ſaile to Tarſhiſh.

So ſins follow one another like linkes of a chaine, til the tempeſt of deſtruction breake it in ſunder. So ſaith the forborne ſinner, I haue ſworne, & God did not puniſh me, therefore I will ſteale: I haue ſtolen, & God did not puniſh me, therfore I will kill: I haue killed, and God did not puniſh me, then why may I not do what I liſt? I may do this as well as I haue done other things heretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is al-ſeeing & almighty, from whom nothing can be concealed, he would neuer haue taken his iourney to Iapho, or when he came to Iapho, he would not haue paied the fare, or when he had payd the fare, he would not haue entred the ſhip, or when he was gone into the ſhip, he would not haue hoiſt the ſailes, but rather would haue leapt out from that ſhip that ſhould carry him from his God, carying him from his duty: but he forgets himſelf, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing cā be hid from him. Neither wold any, I ſay, adde drūkenneſſe to thirſt, or heape ſin vpon ſin, or ſuffer an euil thought to take place in them, if they cōſidered that the iuſt Iehouah beheld them in all their very thoughts. All thoſe that pitie *Ionah*, let them pitie themſelues, for if we conſider our owne eſtate, we haue as many & as foule ſins in vs, as there were in *Ionah*, yea in Niniuie. *Ionah* confeſſed his ſin, that we might confeſſe. He confeſſeth it freely, he confeſſeth it fully, that he knew his maiſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which was commanded; and that not in purpoſe onely, but in deede alſo, not for an houre, but a long time, not in

Heb. 4. 13.

ſtrugling with his weakeneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maiſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it, but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that we may ſtand where he fell and when we haue fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſedome commandes?

THE FIRST SERMON OF THE PVNISHMENT OF IONAH.

Ionah .1.4.5.6.

4 *But the Lord ſent out a great wind into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was like to bee broken.*

5 *Then the mariners were afraid, and cryed euery man vnto his God, and caſt the wares that were in the ſhip into the ſea, to lighten it of them: but Ionah was gone downe into the ſides of the ſhip, and layd downe, and was faſt aſleepe.*

6 *So the ſhipmaiſter came to him, and ſaid vnto him, what meaneſt thou, ô ſleeper? Ariſe, and call vpon thy God, if ſo be that God will thinke vpon vs, that we periſh not.*

THE ſinne is paſt, but puniſhment is to come. For after diſobedience followeth wrath, the heauie companiō of wickedneſſe. For although ſhe loue not ſin, yet ſhe will be alwaies where wickedneſſe is, yea alſo full of ſtrength like a Lion, which will not be tamed.

He that made the winds, commanded them, and they obay his voice, the windes and the waters obay him, but man will not obay him. He ſayth not that a winde aroſe, but ſaith the Lord ſent a great winde. Therefore we ſee the cauſe of this tempeſt, and ſo

of

of *Ionahs* punishmēt. The iust iudge of the whole world, may no t
suffer sin vnpunished, therfore he sends the Lord sēt out a mighty wind. Thē it was not by chāce, nor yet by witchcraft: for the mariners (notwithstāding they were infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to be sēt frō some reuenging power, being prouoked to indignation by some particular person among them, that had committed some hainous fact: else why did they cast lots to know him and finde him out that had sinned, and whose sins did procure this tempest to bee sent? *Psal. 107. 25. 30. 31.* Though this winde had almost drowned *Ionah*, yet hee said, the Lord sent it, so the Lord sendeth winde to bring ships to land in safety, and the same Lord sendeth wind to drowne, and breake, and sincke other ships. Therefore *Iob* said when he was bereft of *Iob. 1. 21.* all his substance at once, and left as poore as might bee, that the Lord had taken them from him, who had first giuen all to him, adding also thanksgiuing euen for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such danger as *Ionah*, they would surely say with *Iob*: *Blessed be the name of the Lord for it*: But moe (it is to be feared) *Iob. 2. 9.* would say with *Iobs* wife, Curse God and die.

And there vvas a great tempest in the sea.

First God spake gently to him, *Arise Ionah, go to Niniuie:* then he would not goe, but seeing words would not serue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord caused a mightie tempest to arise in the sea, like the messengers that were sent to cōpell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an imperious crosse, we will not yeeld: so headstrong is sin.

Therfore it is said, that God sent out a great wind, so that there was a mighty tempest, that sin might haue the foile, and God the victorie.

He that sailes to Tarshish, or whither he is forbidden to goe, would haue as good wind as he that sailes to Niniuie, or whither he is commanded to go. But he that doth one thing for another, shall receaue one thing for another, as *Achab* did, who hoped according to the saying of 400. false Prophets, to go vp and prosper, but he went vp and perished. As surely as *Ionah* thought to arriue

at Tarshish,so surely the Spaniards thought to ariue in England. But as *Ionahs* companie wondered at this tempest, so at these Spaniards destruction,their fellows at home wondered, yea were astonied,how their inuincible power could be destroyed.But God is strong inough for them that kicke against him,and disdaineth to be crossed of dust and Ashes.

And there vvas a great tempest in the sea.

The ship went on roundly for a time,the Prophet sleeping,the Mariners sporting, their sailes flaunting, the waters calming, the windes guiding, so merily sin goes on before the tempest comes. The wind blo ves not yet,therefore go on yet a litle,and yet a litle more,but suddenly the tempest rushes vpon them before they beware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. He came to the hauen, and paid the fare, and entred the ship,and hoist vp sailes, and went on forward, and all to flie from God, but now it appeares hee fled not from him but to him.Therefore *Dauid* saith, if I take the morning wings and flie aloft,loe thou art there, If I go into the nethermost depth, thy hand will find me out:therefore whither shall I flie from thee? So that when we thinke that we flie from God,in running out of one place into another, we do but run from one hand to the other; for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth run, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although he securely propheciеth neuer so much good vnto himselfe in his iourney. What had he offended the winds, or the waters that they bare him such enmity? The windes and the waters, and all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner:for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinneth, God giueth power and strength to his creatures to rule and bridle man.Therefore he that euen now was Lord ouer the waters,now the waters are Lord ouer him.

But if *Ionah* had thought that God would haue brought things thus to passe,he durst not haue bin so bold in this enterprise.Therfore wee may see that sinne hath no eyes while it is on going. Tush(saith the foole)it is faire weather yet, while he goeth to the stockes.

So

So that the ship was like to be broken.

We haue heard of the causes and greatnesse of this tempest, the effects follow, wherby the greatnesse of it is the better expresst. First in the ship, then in the mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of war, and so sure made, that it might haue endured great tempests, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shiuered in peeces: & all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath, and mans disobedience. When Gods word will not turne vs, Gods winds, and other instruments of his wrath must threaten to ouerturne vs. Prou. 7. 22

Then the Mariners were afraid, and cried euerie man to his God, and cast the wares out that were in the ship, to lighten it thereof.

The effects of this tempest in the Mariners were two. First they were afraid, then vsed meanes to appease the tempest, and saue themselues.

Then the Mariners were afraid.

Mariners liuing in the sea, almost as fishes, hauing the waters as their necessariest element, are commonly men voide of feare, venterous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tost almost as a cock-bote, and crackt so, that it was like to bee torne all to peeces, and thereby were fully perswaded it was no common or ordinarie storme, but a reuenging tempest, for some extraordinarie cause, sent out vpon them by some great power prouoked: now they are afraide, they tremble for feare, like women which shrike at euery stirre in the whirrie, and like little children when they are frighted, least their ship breake, or leake, and so sincke, and they loose their goods, their ship, their liues and all.

Now these nought fearing fellowes, these high stomacked men, which defied daunger, are brought downe by danger, feare and quake like a young souldier which starteth at the sound of a gunne.

And cried euerie man vnto his God, and cast forth their wares vnto the sea, &c.

The meanes which the mariners vse to saue themselues are diuerse. First they crie to their gods, then when that appeased not the tempest, they cast out their wares, *They prayed.* This is then a manifest signe, that the heathen acknowledge there is a diuine power, seeing and gouerning the whole world: for they wold not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extreamest daunger deliuer whom he would. Nature conuinced them, the workes of God made them to acknowledge it. For in man though the lampes be wasted since *Adam* consulted with the Diuell to be a God: yet there is some little light left, which dwelleth in darkenesse like a sparke hid in the ashes: whereby the stately and most glorious frame of the world, withall the wonderfull varietie of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there is a God. Yea, his mighty power the blinded Gentiles saw so expresly in all the creatures, that they imagined it to be impossible for one God to worke thē all: therefore they thought that there were diuerse gods as there were diuerse seasons, diuerse nations, diuerse trades, diuerse languages, diuerse and sundrie kindes of all things: and so diuerse nations worshipped diuers gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie and like to be cast away for want of succor, then they flie vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth, that they were of diuerse nations, for among the Gentiles euery nation had a seuerall God to worship. *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronits, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie we flie euerie one vnto his God: that is, in the time of necessitie euery one doth flie for helpe and ease vnto that which most feedeth his owne humor, or best

1. Sam. 5. 5.
Act. 19. 35.

pleaseth

pleaseth him, that wherein he reposeth most confidence, perswading themselues of sufficient reliefe from that: some run to their coffers, thinking that there it is that is able to procure ease from any troubles: other some run to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their daintie meates, and some to their soft beds, and easie standings, hoping by those to feele reliefe. In sickenesse we crie, come Phisicke helpe me: in heauinesse we call, come Musicke cheare me: in warre, we sound, come souldiers succour me: in quarrels we say, come law defend me. Euermore leauing the Creator, which is all goodnesse, and powerfull in himself, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him: neither by their goodnesse, can do vs good, but by his blessing.

And cried euery man vnto his God.

They did well in that they prayed, but they prayed not well, for they prayed euerie man vnto his God, that is, vnto fained gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselues.

Euery one to his God.

Euerie of these mariners did now in their extremitie call vpon his God, euerie one vpon that God which he thought most highlie of, & whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cried to manie, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being Idolatrous, were so wicked, that the Lord had vtterlie destroyed them, if his mercie had not bene wonderfull ouer all his workes. They prayed much like the Papistes, which in extremitie crie out, some to one Saint, some to an other, some to Saints of this place, others to Saints of that place, thinking as these mariners did, if one will not helpe another will. *Psal.* 144. 15.

They cryed, &c.

They prayed, and their prayers did beat the skie, though they could not lay the tempest. They were not as manie of vs be when we pray vnto God, without a sence of their daunger, or without

great desire to obtaine their requestes. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cries, and long prayers without liuelie affection within.

They cryed.

Here is a distinction of crying to be obserued: The righteous crie and as well when they are in prosperitie, as when they be in calamitie, though manie nothing so feruentlie: but the vngodlie then onely, when the hand of God is vpon them, and then also like beares without their pray, alwayes much doubting, sometimes dispayring of helpe although they crie for it. And therefore blessed is hee that hath the Lord for his God: and let them know that crie without faith, without confidence in God, they doe but crie in vaine. Let not the wauering minded man thinke to receiue any good of the Lord.

Iam.2.7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe thēselues. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues thereby. For though many will vēter their liues for riches, yet they rather part with all their riches, thē with their liues. But they cast thē out to appease the tempest, or lighten their ship, but it was sinne that procured daunger: and being cast away, would haue saued all. Which being retained the tempest abated not, the ship is nothing the safer though it be lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, though I cast my life into the fire, if I haue no charitie, if I retaine malice in my heart, it profiteth me nothing, if I cast not away sinne, I cast away all. Some will giue the poore & yet vse extortion & vsurie to get money by: but God saith to such, that if they regard wickednesse in their hearts it profiteth nothing, though they part with all that they haue, & bestow it vpon neuer so good actions, they do but as the mariners did, cast all away their desire nothing satisfied. For though they thinke thēselues beneficiall to the poore thereby, & hope for a reward therfore, yet God will accept of thē but as hypocrites, he will none of their oblations, hee abhorreth their verie prayers. *Prou.* 15.8. vntill they haue hūbled themselues & reformed their owne hearts before him from such vncleanesse.

Psal.66.18
1.Cor.13.3
Cast away sinne, or thou casteſt away all.

They cast out the wares into the sea.

They

They would faine haue laid the tempest, that thus readilie leese the wares, and cast out their verie tackling into the sea, but the sea will not be satisfied the waters must wash the sinner, or there is no safetie, nay the daunger is greater, the sea continuallie more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea but all was quiet, the windes are calme, and sea ceasseth from her raging: ô that iustice were executed, & he that troubled the ship were in the sea. He that troubleth, not he that against all reason is thought to trouble. Then should all be safe, yea peraduenture *Ionah* to. *Ionah.1.12 15*

And they cast the wares that were in the ship into the sea.

Obserue here that oftētimes many are punished for one mans sin, as all the host of Israell were punished for the sin of *Achan*, & here al the mariners & owners of ship or wares for *Ionahs* sin, &c. To the end that men may learne thereby to admonish one another when they see them do amisse, with loue: & not to say with *Cain*, am I the keeper of my brother? for he that is not carefull to keepe his brother frō sin, is not carefull to keepe himself either frō sin or frō sorrow: therefore let vs take heed that a wicked one be not foūd amōgst vs vnadmonished. I would there were not many worse then *Ionah* amōgst vs. Will you know what I thinke of you? I thinke you are worse then Infidels, Turkes or Pagās that in this wonderfull yeare of wōderfull mercies, are not thankfull, beleeue not in God, trust not in him, glorifie not his name: but like *Pharaos* sorcerers, who seeing the great workes of God which *Moses* wrought passing their skill, confessed saying, *Surely this is the finger of God*: for you cōfesse that it is the great worke of God (as must needs,) but where are the fruits it hath brought forth in you? The Captaine saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mightie tēpest vpō them, & after that they escaped our hāds, the Lord stretched out his mightie arme against thē, & *Pharao* is drowned in the sea, so that hee neuer attained the land of promise which he gaped for, and made full accoūt to possesse. Further, herein we may note, that extremitie is Gods oportunitie: for whē the wind had almost ouerturned all, & the waters had almost drowned al, & destructiō had almost deuoured all, thē, & not afore, was Gods oportunitie, to set forth his glorie. First they vsed prayer vnto the diuine powers for

Ioſ.7.5.12 Many punished for ones sin, therefore suffer sin in none. *Gen.4.9*

Exod.8.19.

Mans extremitie Gods oportunity.

assistance: thē they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lightē the ship of thē, which order is necessarie to bee vsed of all Christians in their necessitie: first, to seeke for aide & assistance at the hands of God, & thē to vse all such good meanes to help thēselues, as God shal enable them to, trusting that of his goodnesse he will blesse their endeuours, or else may they go ouer all the world to seeke helpe & haue none, for there is no other way. God indeede is the last refuge, but he is also the first refuge which is to be sought vnto. For he will haue vs to acknowledge, that mā liueth not by bread only; & a horse is but a vaine thing to saue a mā, & except the Lord keepe the Citie, the watchman waketh but in vaine, no meanes can help without his blessing. But thē he will not haue vs careless & negligent to vse lawfull meanes: for he neuer or verie seldome worketh without meanes, when the meanes may be vsed by vs. Danger then we haue seene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisedome to saue thēselues. But whē the Lord sendeth calamitie vpon manie of the vngodlie, they haue so guiltie a cōsciēce, that whilst they feele the great hād of God, they are euē distracted of their wits, and made as it were senceless, that they know not what they do: yea when trouble comes, it makes them like a heedlesse bee, which buzzeth about she knowes not whither, or like the swallow, which by cōpulsion of the winde, flieth backward and forward till it fall into the sea: or like *Cain* whose head was fraught with feares, so that he knew not whither to go, doubting to be slaine of euery one whom he saw. But whatsoeuer befalleth the child of God, he hath euer matter of consolation, & some moderatiō of mind to beare it withall, expecting a ioyful issue of all. Therefore blessed is he that hath the Lord for his God.

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Gene. 4.

But Ionah was gone downe into the sides of the shippe and layd downe, and was fast a sleepe.

They prayed vnto their Gods, & their Gods were now deafe while they were tossed, & *Ionah* is gone to sleepe whē he should haue bene better occupied. We come hither to heare the word, and here we fall a sleepe, but it were far better we were away, for we sleepe when we should heare, and so we sleeping sin, & sleep in sin: therfore let them now giue eare that are a sleepe; for we are

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come to *Ionahs* sleeping, not that we should sleepe with him, but by his sleeping to be warned of our securitie, & we shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship-maisters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sinne, for as much as though the mariners cried for feare, and cast out their goods, nay the very senceleſſe ship seemed to feele the anger of God, and to crie it to *Ionah* by rolling and cracking, yet *Ionah* was not once moued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the serpent, they are like changelings, they are cast into a dead sleepe. For when they forget God and his word, and bid conscience adiew, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a doue, *Ionah* therefore was now indeede *Ionah*, I meane, like the doue which *Noah* sent forth of the Arke. For as the doue being gone out of the Arke, could finde no rest for the sole of her foote till she returned into the Arke againe: so when *Ionah* rose vp from the presence of the Lord, hee could finde no rest for his minde, neither by sea nor land, vntill he returned againe vnto the Lord. For the cause of *Ionahs* going down to sleep was, it seemeth to ease his mind, for it was disquieted, he felt it grieuously troubled, the conscience of his sinne tormented it. Therfore now, ô that *Ionah* could sleep till the tempest were past, but it will not be, for the tempest is sent purposely to waken him.

And he was fast asleepe.

See how litle *Ionah* is ashamed of his sinne: all the world smarted for it, and yet he sleepes: as if he should say, neither the winds blowing, nor the waters roaring, nor the ships reeling, nor the wares casting, nor the mariners crying, with all the stirre, could moue him, waken him from his sleepe, or raise him from his sin. Now *Ionah* might say, I was a sleepe, and all might haue perished for me, if one God had not helped more then all the rest, for *Ionah* slept, but God waked, & called to the winds & the waters, saying, tosse him, but you shall not drown him: feare him, but you shall not kill him: whip him, & whē you haue whipt him, send him to me, that I may send him to Niniuie. *Ionah* was fast a sleepe, whē the winds ouer him were blowing, the waters vnder him tossing

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the ſhip about him reeling, the mariners by him crying, the wares in ouerboord caſting. In all their ſtir *Ionah* felt nothing, but ſlept, as if there were no ſtirring. Yet we go far beyõd *Ionah* in ſecurity, for the Lord cauſeth the tempeſt to blow down houſes beſide vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the lãd about vs, the fire to cõſume all that we haue before vs, the aire with cold readie to kill vs, and all things in an vprore round about againſt vs, thereby alwayes croſſing vs one way or other, & all to put vs in mind of our dutie, the neglect whereof is the cauſe of all theſe troubles which the Lord doth ſend: vs but we ſleep more deadly then *Ionah* in our negligence, voyde of feeling, becauſe we conſider not what we haue done, we looke not backe on our ſinne: yet euery croſſe ſhould cauſe vs to examine our ſelues throughly and leaue no ſinne vnviewed, that we might liuely feele our wickednesſe, and ſo duly repent it, and ſoone finde releaſe of our miſeries: therefore if we ſleepe ſtill, and will not be wakened, God will deale more roughly with vs then he did with *Ionah*, for the Lord cauſed a whale to ſwallow him, & afterward to caſt him vp again, but we ſhall be ſwallowed of that ſerpent which neuer reſtoreth againe.

He ſhould haue bin their teacher if he had not bene a ſleep, he ſhuld haue taught thẽ to pray aright, if he had had any good feeling in him. But all this while we read not that *Ionah* once cõdẽned his thoughts, not ſo much as once ſaid in himſelfe, *Ionah* take heed what thou doeſt, thou knoweſt how God may handle thee vpon the waters; though thou flie, hee can ouertake thee, though thou hide thy ſelfe, he will finde thee out, though thou giue thy ſelf to ſleepe, he will giue thee no reſt, & awake thee to thy greater woe. How ſhould we be ſtrõg, if a Prophet, & ſuch a Prophet as was the figure of Chriſt, could not withſtand this one temptation, but ſuffered himſelfe to be led away ſo farre, that when he ſhould run, he lay ſtill, and when he ſhould crie, he held his peace, and when he ſhould zealouſly beſtirre himſelfe he is faſt a ſleepe.

In Ionahs ſleep, two things. 1. Moſt ſecure in greateſt danger. *Actes.* 12. 21. 22. *Dan.* 4. 29. 30.

In *Ionah* his ſleeping, we obſerue two things: The firſt is, that when we thinke our ſelues moſt at reſt, then we are in greateſt daunger: when ſhipwracke is moſt likely then *Ionah* is aſleepe, when *Herod* is vanting, then he is ſtricken: when *Nabuchadnezzar* is in his greateſt pride, then he is turned out: whẽ *Balthazar*

is

is banquetting, the hand writ his condemnation, when the rich-man saith vnto his soule, thou hast enough, then his soule is taken from him, when the Philistines are sporting, then the roofe is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while he sleepeth or a bird when she singeth, therefore suspect thy pleasures like a bayt. *Dan.5.4.5. Luc.12.19. 20. Iudg.16. 25.30.* Suddenly destroyed.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweet, not painfull, but pleasant: like a harlot which sheweth nothing but her brauerie and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merily, till wrath ouertakes them at vnwares, like the foole, I will sit a litle longer, and fold my hands together a litle, yet a litle & a litle longer, till pouertie come as an armed man, & Gods iust iudgements as the whirlewind suddenly, vnresistably: thē though thou hast gottē gold with *Gehezie*, or honors with *Hamā*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it be not bitter in thy belly, though it be sweet in thy mouth, deceiue not thy selfe, beleeue God: thy hope is but doubting, thy strongest confidence but a vaine trust. 2. Sin plea sāt whiles it is in doing. *2.Kings.5. 27.30.* Gehezies briberie. *Gen.9.21.* Noahs wine. Dauids adulterie. *2.Sam.11. 4. Pro.10.24 33.*

Then the ship-maister came vnto him and sayd, what meanest thou, ô sleeper? arise and call vpon thy God.

Here *Ionah* is taken napping: sin hath brought him a sleepe, & now the shipmaister wakēs him. The mariners may do him more good thē the tempest. Whom sin should waken, peril cannot wakē, the winds are not loud enough, nor the waters rough enough, therfore the shipmaister must wakē him, else all shall be endangered. If the winds will not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him, if hee will not be wakened, let him perish in his sleepe, & dye in his sin. A prophet wakened by a pagā.

Now marke who is asleepe, and who wakens him, *Ionah* is a sleepe, and the mariners waken him, an Israelite an Infidell: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand mariners, is now wakened and told his dutie by a mariner? this is a shame for *Ionah*, that he which had taught Princes, should now be taught his dutie by mariners; he that long So God often shames his seruants.

hath and ſhould ſtill wake others, needes oftentimes to be wakened by others, and he that ſhould reproue ſinners, is often reproued of ſinners. And thus the Lord ſometimes ſhameth his ſeruants, and doth vexe them with a fooliſh nation, as hee reproued *Abraham* by *Abimelech*, and *Balaam* by an aſſe.

Gen. 20. 9. Num. 22. 28.

Now one might aske *Ionah*, ſaying, why didſt thou write that thou fledſt frō God, or that when thou hadſt moſt neede to pray, thou didſt ſleepe? If thou hadſt not thus layed open thine owne ſhame; thou mighteſt haue bin reckened as one of the beſt Prophets, therfore why didſt thou ſo? *Ionah* did it to this end, that in him we maie ſee the reward of diſobedience, for as *Paule* ſaith, whatſoeuer is writtē, is written for our inſtructiō, & *Ionah* would neuer haue written it, had it not bin for our ſakes. If he haue done thus much for vs, which way ſhall we requite him? That which he would haue vs do for him is this, to be warned by him, to ſuppreſſe all euill motiōs, not ſuffering them to take effect as he did.

What meaneſt thou ô ſleeper? ariſe.

As if they ſhould ſay, ô retchleſſe, altogether careleſſe, quite ſenſeleſſe man, art thou dead, that thou wakeſt not, or benumd, that thou feeleſt not, or deafe that thou heareſt nothing, or careſt thou not whether thou liue or dye? haue not the winds nor waters raging, nor our loud cries ſo long thundring wakened thee? canſt thou ſleepe in all this ſtirre? doe not our troubles, nor labours, nor loſſes, nor the common daunger moue thee? what meaneſt thou? why doeſt thou not come and labour with vs in this daungerous time? is this a time to ſleepe in, when we are all in perill of our liues? ſhall we crie, and thou hold thy peace? ſhall we labour, and thou reſt? ſhall we caſt away all our goods, and thou lye ſleeping, caring for nothing? this is no time to ſleepe, it is a time to pray vnto thy God for his aſſiſtāce, & to vſe the meanes that may ſaue our liues: vp ariſe, helpe what thou canſt. *Ionah* hearing this, did not ſnap like ſome curriſh dogges, and bite him that wakened him: neither did he, as in publike dangers moſt are wont, ſit ſtill deuiſing with himſelfe, to ſhift for himſelfe neglecting others, but he ariſeth, he thanked him that waked him.

Many of you come to heare the word, and here you fall a ſleep when you haue moſt neede to be waking, but I am glad I haue now gottē a text to wakē you, for now I cānot read my text but I muſt

Againſt ſleepers.

I must say, what meanest thou ô sleeper? arise: but I pray you, haue not I wakened you, and yet you sleepe again? If you marke not what is said vnto you, you are a sleepe though your eyes be open: but if you were as wise as *Ionah*, you would not sleep here in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the mariners. If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* saith, that hee which reproueth, shall haue more fauour of a wise mā thē he which flattereth. The Lord Iesus saith, wo be vnto that seruant, that whē his maister cōmeth he shall find sleeping: canst thou not watch one houre, saith he to *Peter*? can you not wake while I speake to you? You would all be foūd in the Church whē the Lord cōmeth, but you would not be found sleeping in the Church: you are watched (I see you not below) and none of you can steale a nap & not be espied, but when your eyes be most shut & see least, then most eyes be vpō you, & I can aswell stand in the pulpit vnseene, as you can sit and sleepe there & not be espied. I maruell how you cā sleepe hauing so many eyes looking on you, so many clamours in your eares, & God himselfe speaking vnto you. Shall I continue iogging till you be wakened? how lōg shall I preach afore I cā cōuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long, & cannot conuert you frō your sleeping? What would you do if I read some Homelies vnto you, whereas you cannot wake while I preach vnto you, & speake against you? If you should see a traitor sleep on the hurdle, or if you shuld see mē sleep with meat in their mouths, would you not maruell? yet euē so do you, while I denounce the great iūdgemēts of God against you, and while I am feeding some of you, you fall a sleepe, & so I preach in vaine. There is a countrey whereof it is said, that it is night with them, when it is day with vs. I thinke that countrey be here, for how many are here that haue lost their eyes and their eares since they came hither? If all of you were, as many of you bee (I meane a sleep) the strāgers which come hither to heare, would thinke that you were all dead, & that I preached your funerall Sermon, therfore for shame leaue your sleeping. What meanest thou ô sleeper? arise, sleepe no more, and I will waken you no more.

Pro.28.23.

Luke.12.37.45.46. Mar.14.37.

Arise, and call vpon thy God, if so be he will thinke vpon vs, that we perish not.

This is another meanes which they vse: *Ionah* being wakened, to appease the tempest, now that they see they cannot thē selues allay the winds nor asswage the waters, they desire, they exhort *Ionah*, to trie what he can do by calling vpon his God. *Arise, call vpon thy God, if so be he will thinke vpon vs that we perish not.*

After that the ship-master had wakened *Ionah*, hee bids him call vpon his God, as if he had said, watch & pray, he speaks like a Saint, yet he is an infidell, he said not, call vpon our gods, but call vpon thy God. The ship-master would not call him his God, but (saith he) call vpon thy God, and it may be he will helpe vs: but if he had said, call vpō our God, when he said, call vpon thy God, & if he had said, he will helpe vs, when he said, if so he will helpe vs, thē he had shewed some sparke of faith. Becausе he wāted helpe & comfort, he bids him rise, and becausе he was fearefull, he bids him pray: it may be (saith he) he wil thinke vpō vs, that we perish not, as if he had said, *Ionah*, we know that thou hast a God as wel as we, & therefore we say, call vpō thy God, for now euery God is to be tried, therefore if euer thou didst pray in thy life, fall to it now. Thus Sathan leads men a blind way with zeale, in hope of some reliefe being in trouble. They called vpō thē for help, which were neither willing to assist thē, nor able to heare them: & when they perceiued by wofull experience, that there was no kinde of succour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence and expectation of helpe, & to place in stead thereof doubtfulnesse & infidelitie. Thus Sathā will be sure to loose nothing by his bargaine any way. *Ionah* (say they) call vpon thy God, for if hee cannot helpe vs, we are all vndone and lost, for we haue called vpon all our Gods, we haue laboured hard to mend our state, we haue cast away our goods to lighten the ship, but all in vaine, for we are no whit the better, like the woman which had spent all her substaunce about Phisicke, yet all could not helpe her till Christ came. So the Papistes while they are well, they pray vnto euerie Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death none of them can helpe, so that then they are faine to flie vnto God or be destitute, as like Idolaters as

Luke. 8. 43.

one

one flie is like another: they are like the heathen, which worship *Iuno, Venus, Neptune, Pallas, Iupiter*, and the rest, some hold on the one, and some on the other. Some say, if *Iohn* bee with me, I care not for all the pettie gods, because I hold him chiefe: so another saith, if Saint *Gabriell* be with me, I care not for the rest: and some raise great disputations, whether this Saint, or that Saint, this Angell, or that Angell be better, whether our Ladie of Bullen, or our Lady of Rome be surest; whether Saint *Iames* of Callis, or Saint *Iames* of Compostella be strongest: and so like beggers which runne from doore to doore, they run from one Saint to another. If one god will not helpe, another will thinke these: as though the gods were contrarie one to another, and where one bids, the other forbids. So some thought that *Venus* was a friend to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one strikes another heales.

Call vpon thy God.

They bid him call vpon his God before they knew him, but the faithfull would not worship a false god though they may be helped by him. By the example of these mariners, if they thought that their god was the true god, (and why else did they worship him) we may learne the substance of euerie temptation that doth vndermine vs, namely that it will bid vs doe this euill, that good may come of it: marke whē soeuer thou art motioned to euil, if it do not promise thee some goodnes to come of it. But the seruāts of God ought not to do that which is euill though they were sure to gaine all things that can be wished by so doing: for they haue learned their lesson, & how to answer Sathan at such times: why tempt est thou me Sathan? for it is written, thou must not do euill that good may come of it; & this is the armour called *Scriptū est*, wherewith the Lord ouercame the deuill in the wildernesse.

Infidels desire the faithful to pray for them.

Sinne alwaies promiseth good.

Rom. 3. 8.

Here also we may see the difference betweene the faithfull & infidels. For *call vpon thy God*, saith the ship-maister and the rest.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners, pray to your gods in my behalfe. And this is also manifest, that a Papist will say vnto a Protestāt, & one that liues well, pray for me, but a Protestāt, if he be any thing zealous, will not say vnto a Papist, pray thou for me, knowing that whē a Papist doth pray, he doth it to Idols, Saints or Angels,

The truly faithfull desire not infidels to pray for them.

or at leſt without faith, and therefore their prayers are abominable in the ſight of God, and therefore they will not bid them doe it, becauſe they will not do euill to the intēt that good may come of it. Whereby it is manifeſt that our Religion is the true Religiō, our aduerſaries themſelues being iudges. And ſo *Pharao* ſaid to *Moſes*, pray for me, but *Moſes* ſaid not to *Pharao*, pray for me. *Saul* ſaid to *Samuel*, pray thou for me: but *Samuel* ſaid not to *Saul*, pray thou for me: therefore the mariners had neede of *Ionah* to pray for them, but *Ionah* hath no neede of ignorant Idolaters to pray for him. And why ſhould not all pray to *Ionahs* God, and *Pharao* pray to *Moſes* God, ſeeing God hath ſaid, call vpon me in trouble & I will heare thee? *Call vpon thy God* (ſay they.) Whē they had cried, and ſaw no helpe, they diſtruſted their gods, they thought they would not helpe, indeede they could not. Therefore they ran to another whom they knew not, hoping to be helped by him, becauſe they thought ſom God there was that could do it: ſo the Papiſtes run from one god to another, from *S. Dominicke* to *S. Francis*, and why ſhould they run from *S. Dominick* to *S. Francis*, but that they miſtruſted *Dominicke*? they thinke hee will not heare them, and ſo they goe forward, but in the ende the vnknowen God is thought to be the beſt: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught them all one prayer vnto one onely God, and to wait ſtill vpon him praying ſtill with aſſurance he will be a helpe in due time.

Exod. 88. 27. &c. Pharao deſireth Moſes, Moſes not Pharao.

1. *Sam.* 15. 25.

If peraduenture he will thinke vpon vs that we periſh not.

This if, perhaps, and peraduenture, coſt *Adam* paradiſe: God ſaid to *Adam*, if thou doeſt eate of this tree, thou ſhalt ſurely dye, then *Euah* reported theſe wordes thus: leſt peraduenture we dye, the ſerpent ſeeing her in ſuch a minde, ſo careleſſe or forgetfull of the cōmandement, he came & quite changed the matter, & ſaid, you ſhall not dye. Thus ſinne creeps vpon vs while doubtfulneſſe remaineth in vs, ſo God ſaith, you ſhall be ſaued, the trembling fleſh ſaith, peraduenture I ſhall, &c. then commeth Sathan, & he ſaith, thou ſhalt die. So that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske me, whereupon this faith is grounded, it is vpon ifs, and ands: this is the faith of the vngodly, to ſay, if ſo be God will helpe vs, for they cannot aſſure themſelues

The ſinners faith.

of

of any helpe. But we may not doubt of our God, and say, it may be, or if peraduenture: for we may freely pray to our God with confidence, & may say, our God & the God of *Ionah* will surelie helpe vs, & hath helped vs. But yet let vs know that we haue sinned like infidels, & do deserue to be punished like the Egyptians.

If so be he will, &c.

Thus *if* commeth in like a litle leauen which sowreth the whole lumpe of dow, & like the moath, which eateth the whole wedding garment, and this same litle theefe hath stolen away all the Papistes faith. Therefore with them, wickednesse lieth sicke in bed, and calleth to euerie one that commeth by, call vpon thy God, and pray for me, if so be he will looke vpon vs and helpe vs: and so their hope when the tempest commeth, is either an easelesse horrour, or a comfortlesse doubting.

If so be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble, he thought vpon vs and laid the tempest when our enemies called vpon their gods, Saints and Angels. But what do we meane beloued, when mercie is come, to send for iudgement? for though we be saued with Israell, we deserue to be plagued with *Pharao*, because we are not thankefull for this, namely that the Lord hath thought vpon vs in our distresse, for he trauelleth with mercy, & laboureth till he be deliuered, hee goeth laden like a bee, but wants a hiue. There are two hāds, a hand to giue, & a hād to receiue, Gods hād to giue, & mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious giftes, therefore let vs stretch forth the good hand to receiue it, thankefully to embrace it, chearefully to entertaine it, & carefullie to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer: for who so commeth with this hand shall be filled, and who so commeth without it, shall go emptie away, becausse they haue despised the wayes of God: for when I instructed thē, they would not heare, & what I taught thē they would not learne, saith the Lord. *Ionah* wakened thus, & thus exhorted to call vpō his God, soone no doubt perceiued his dāger, & partly with the horrour for his sin, partly for feare of the deserued & thus threatned drowning, & other punishments, without questiō was grieuouslie vexed. For hee could not but see, that the verie

Pro. 1. 24. 25.

dumbe creatures were bent against him for his disobedience: the wind blowes as though it would ouer-turne all, the waters roare as though they would drowne all, the ship tumbles as though she were wearie of all, and albeit the mariners had cried, and cast out the wares, as though they would loose all, yet the tempest rageth still, their daunger is greater then euer.

Wherefore now one might haue said to Sathan, Sathan thou perswadest him to flie from his defence for his safetie, and madest him beleeue that he should come safe to Tarshish, and there liue at libertie, and ease, enioying all temporall benefites at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likelie to destroy him, thou leauest him in his greatest danger, & reioycest that *Ionah* quaketh at the tempest, & hath his heart aking for feare of the daunger thus threatned, due to rebellio: yea seekest also to drowne him, & that also in hell, howsoeuer thou pretendest a desire to preserue him frō trouble, & procure him many pleasures, with much securitie: ô most wretched & deceiptfull lyer, he that trusteth his enemie, & he that beleeueth thee, shall euer be deceiued. And now might *Ionah* say, beware by me, for thus hath the tēpter deceiued me, he hath allured me with flattering fantasies, & perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, & from whō, no man, no nor secret lurking in any mans heart, can be hid, but all are alwayes in his presence. Hee made me beleeue that light could be brought out of darknesse, that good may come of euill, for he assured me, that if I would set forth toward Tarshish, I should not onely shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, & also for my behauiour in the execution, thereof, and so I might creepe into a familiaritie with these people, and enioy the benefite of their societie. Otherwise if I went to Niniuie as the Lord commaunded, they would hate & persecute me, yea and so I should end my life in miserie, both because they being Gentiles and Ia Iew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namelie a prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they

Pro.15.11. *Ier.23.24.*

they could deuise for me, would be thought sufficient, and so I should bee sure neuer to escape their handes aliue if I went: as though the eternall and most glorious God which sent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the den of Lions, and Christ in the wildernesse among the sauage beastes. And when Sathan had thus perswaded me, I beleeued him, and so tooke my iourney to flie from the presence of the Lord, if I could haue performed my intention. But the Lord hath beheld the stubburnnesse and disobedience of my heart, and therefore followeth me with great displeasure: hee hath sent out this tempest vpon the sea, whereby we are all like to be ouerwhelmed, and so neare as we are to the water, so neare we are to death by all likelyhood.

THE SECOND SERMON OF THE PVNISHMENT OF IONAH.

Ionah. 1. 7.

Afterward they sayd euerie one to his fellow, come and let vs cast lots, that we may know for whose cause this euill is come vpon vs. So they cast lots, and the lot fell vpon Ionah.

NOw followeth another meane which the mariners vse to appease the tempest.

They cast lots.

But first they consult & consent to cast lots. The tempest was so strange, that they concluded with thēselues it was the reuenging power of some angrie God, for the sinne of some notorious wretch that was amongst them.

Seeing therfore neither they, nor *Ionah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was that sinner: they take coūsell, & agree to find him out by lots. Wherein let vs obserue first, neuer a one of thē is of *Dauids* spirit, who whē he saw the people plagued, said, Lord it is I. Euerie mā

excuſeth himſelf: for euery man would extenuate his owne ſin, & diminiſh it, and euery one thinketh his ſinne ſalued, when he hath excuſed himſelfe. Let *Adam* be his owne iudge, and hee will ſay, the woman tempted him to ſin, and let the woman bee her owne iudge, and ſhe will ſay yonder ſerpent perſwaded her to it. Let euerie one be his owne iudge, and there will be ſuch poſting off of ſinne, that neuer a one will be found guiltie. There is none that wil be ſo impudent as to ſay he hath no ſinne at all, yet few that will freely confeſſe they haue grieuouſly ſinned. Therefore theſe here ſay euery man within himſelfe, though he be a ſinner, yet he is no great ſinner. None are accounted ſinners vnleſſe they be openly detected of ſome notable and hainous crime. If they be dicers, ſwearers, drunkards, brawlers, pickers, flatterers, prophaners of the Saboth, ſleepers at church, and ſuch like, they be not thought ſinners: theſe actions are counted no ſinnes, but rather recreations. For the multitude count none ſinners, vnleſſe they be theeues, traitors, open and groſſe idolaters, and taken with ſuch like capitall crimes: no nor theſe neither, were it not for feare of the law: as none among the Iewes, but publicans, were counted ſinners, all the reſt were good fellowes, and iuſt men.

The Papiſts ſay, ſome thoughts, affections, words, and outward actions, not agreeing with the law of God, are eaſily waſht away with a little holy water, &c. they are not deadly, they deſerue not the wrath of God, they are but venial. Did you neuer read of theſe veniall ſins in the Scripture? But thinke you they haue nothing but Scripture? yes, they haue decrees, they haue decretals, the ceremonies whereof obſerued, theſe veniall ſins are ſoone pardoned, and they haue a Pope that can forgiue any ſins. Thus they leſſen ſins, thus they abate the price of ſins, & they can buy out ſins with mony, or redeeme them with maſſes, and by a litle ſhort penance, purchaſe a large and long pardon.

And as the mariners, euery man thought he was no great ſinner: ſo *Ionah* thought with himſelfe, though I bee a great ſinner, yet am I not ſo grieuous a ſinner as theſe idolatrous heathens: or if he throughly condemned himſelfe, yet vnwilling to be knowne ſuch a rebel, he thought, it may be, it is moſt likely, they are many, I but one, peraduenture therefore the lot will not fall vpon me, like a thiefe, which notwithſtanding in his owne heart hee acknow-

knowledge himselfe guiltie of that wherewithall he is charged yet will not confesse, vntill the matter be throughly sifted, and so clearely proued to his owne face, in such sort, that he cannot for shame, though with shame he confesse, deny it. Therefore, if God had not sifted out this sinner the better, *Ionah* would not haue beene knowne the man, and the mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the mariners: but the tempest was so wonderful, that it made them seriously to thinke of God, & willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth. *Pro.18.18.* *Pro.16.33.*

These like worldlings neuer confesse God, but when he cõmeth in a tempest: they wil not see his mercy vntill his iustice appeare, they will not acknowledge Gods gouernement, before hee bring on them some iudgement: like *Pharaos* sorcerers, who confessed not Gods maiestie, while they liued at ease, but when the Lord plagued them then cried out: This is the finger of God. *Exod.9.2.* *Exod.8.19.*

Let vs cast lots, that we may know for whose cause this euill is vpon vs.

Why? what are they the better whē they know him? what wold they do with him on whom the lot shold fall? Surely they supposing, or rather clearely seeing this tempest to be sent from some wrathfull power, & that for some one mans sin amongst thē, they determined, hauing found him, to sacrifice him vnto the God that was so offended by him. God turneth euil into good, but the diuel turneth good vnto euil. The Gentils had a custome in the time of cõmon plague, to sacrifice one for the rest. This custome they took by imitatiõ of the Iewes, in offering beasts, & of *Abraham* in offering his son: the diuell that father of lyes, & schoolemaister of all mischiefe, teaching them. So the diuel took aduantage to do euill by the seruice of God, in moouing the Gentiles to worke abhomination, by offering men, imitating the Iewes cõmanded sacrifices. But if they had rightly knowne the true God, they wold haue taken their sins by the throte, and haue sacrificed them.

Come, let vs caſt lots.

The mariners were not ſo wiſe to preuent the tempeſt before it came, as they be diligent to allay th etempeſt when it may not be layd. We ouertaken with Gods iuſt iudgements, are very carefull alwayes, to vſe all meanes to be rid of them. But who keepeth a watch of his owne wayes, and diligently laboureth to keepe himſelfe free from that which neceſſarily draweth on itſelfe Gods iudgements? who purgeth himſelfe of his ſinnes, leaſt he be ſicke? who letteth or fetcheth out his corrupt bloud, of pride, luſt, couetouſneſſe, leaſt he be ſore? who keepeth a good diet, and maketh his choiſe of holy exerciſes, godly companions, religious conferences. &c. But know we, he is not ſafe that is not ſound, neither he ſound that is intemperate.

So they caſt lots.

Whether it be lawfull to caſt lots, it is not euident by this example, becauſe they were Gentiles, and therfore no preſident for vs: but ſo farre may we vſe them, as the word doth leade vs, & no
Leuit. 16. further. There are two goates brought to *Aaron*, that he might caſt lots, to ſee which goate ſhould be killed, and which ſhold not:
Num. 33. theſe goats ſignifie Chriſt: for as he died, he liued againe: and as he was buried, he roſe againe. Againe, the land of Canaan is parted by lots, to ſee what part each tribe ſhould inhabit. Againe,
Ioſua. 7. that theefe *Achan* is found out by lots, firſt by his tribe, then by his familie, and laſtlie by his particular perſon.

1. Sam. 10. Againe it is ſaid, that *Saul* was choſen king by lots, & leſt anie
1. Sam. 9. ſhold haue ſaid, that it was his good lucke, his good lot, or chance to be king, therefore the Lord appointed that he ſhold be annointed before he was choſen by lots,

Act. 1. Againe, *Matthias* is choſen by lots to the Apoſtleſhip in ſtead of *Iudas*. So that it is lawfull in ſome caſes to caſt lots, ſo that they do attribute nothing vnto them, and acknowledge that the lot
Prou. 16. 33. is caſt into the lap, but the diſpoſition thereof is from the Lord: for they muſt not ſaie, that it is their chãce, fortune, or good lucke, for ſo they make an idol of it, and rob God of the honor due vnto him. For it was not *Sauls* fortune to be king, but Gods mercie; it was not *Achans* chaunce to be caught, but Gods iudgement. Lots may be vſed to preuent ſtrife, when all other meanes haue bin vſed, & ſomtimes before all other meanes, when in wiſdome

it is thought the beſt means. Bretheren often & godlie at firſt deuide their inheritance by lots, as the children of Iſrael deuided the lād of Canaā. Therfore in the church of Geneua there is an order, that in the time of plague, there ſhould be an houſe ſet apart for the ſicke to lodge in, and leſt they ſhould be vncomforted, they chuſe out a miniſter by lots to do it.

So they caſt lots.

Now we are come to put vp our ſutes to the court of Lawyers, to ſee if they wil do anie thing for God, for conſcience, or for loue, *vz.* that they would end mens ſutes quicklie, & let the poore clients haue equitie. Some ſaie, that Lawyers be good vntill they be counſellers, like lions, which wil be gentle vntil their tallents grow: be not offended, but amend, for malice ſpeakes not.

I am perſwaded, that if the lots were caſt to ſee who troubles the ſhip, it wold fall vpon the Lawyers: be not offended, but amēd, for malice ſpeakes not. A poore client commeth forth accuſing one, and going home accuſeth an hundred, for ſo manie ſeeke to gaine by him, ſo few ſeeke to further him, and ſo manie ſeeke to hinder him, that all his gaine is but labour and loſſe.

For a ſmall matter manie will come to law, to ſtriue for that which with reaſon might eaſilie be attained without ſuch cōtention; and others ſeeke to enrich themſelues with contending for a ſmall matter at the law with their neighbours, yet in the end looſe that they ſought, and that they had beſide: and ſo they contend & ſtriue about a thing commonlie til the Lawyer hath gained more by them then the thing which is in controuerſie, is worth. Theſe are like the mouſe and the frog, which ſtroue ſo long about marſh ground, that at length the kite came and tooke them both from it. Others will come vp to law about a ſmall matter, and therein ſo entangle themſelues, that they cannot rid their hands of it, vntill it haue almoſt vndone them, like a ſillie ſheep that is hunted of a flie, which runneth from buſh to buſh, and euerie buſh catcheth a locke of him, ſo that the poore ſheepe is thrid-bare ere hee hath done, and hath not a fleece left him to couer himſelfe withal. So he runs from Court to Court, to ſue, to complaine, to pleade, til he haue ſpent his cloake for his coate: were it not better to haue caſt lots for the coate at firſt? for the law is like a butlers boxe, play ſtil on till all come to the candleſticke. Therefore it is lawfull to

ende and controuerſie in a hard matter, to vſe this meane. Now whether it be lawfull to caſt dice, if lots may not bee vſed (as *Salomons* words, Prou. 18. 18. The lot cauſeth contention to ceaſe, compared with *Heb.* 6. 16. proue) but in hard matters, and waightie cauſes, when the thing is doubtfull, and all good meanes are tried before to auoid ſtrife: that queſtion is decided, which none but voluptuous men make queſtion of, namely, whether dice-play bee a meete exerciſe for a Chriſtian ſoule. *Salomon* ſaith, the lot cauſeth contention to ceaſe, therefore lots are to ende ſtrife, but theſe lots make ſtrife, for before thou takeſt the dice, thou knoweſt thine owne, and no man ſtriueth to take it from thee, but when thou caſteſt the dice, thou doſt (as it were) aske whether thine owne bee thine owne, and makeſt a ſtrife of no ſtrife. Art thou not worthie to looſe the gifts of God which ventureſt to looſe them when thou needeſt not? doeſt thou not deſerue to forfeit thine owne, which art ſo greedy of anothers, that thou wouldeſt haue his liuing for nothing but for turning of a die? *Eſau* did not ſell his birthright ſo lightly, but hee had ſomewhat for it, which refreſhed his hunger, but God hath giuen thee a liuing, and thou ſpendeſt it for nothing. The mariners did caſt lots to find out the ſinner, they did not caſt dice to ſee who ſhould win, as dicers do, for to whom the lot fals, he takes all, which deſerues to looſe all as well as the other, and hath no right vnto it by anie lawe. For God hath not allowed one man to take anothers goods for the tripping of a die, but either they muſt bee merited, or they muſt bee giuen, or they muſt bee bought, or elſe it is vnlawfull, vngodly, vnconſcionable to take thē. Beſids the brawles, coſinages, the othes annexed to this game which would not agree with it, vnleſſe it had bin a meete companion for thē; thou takeſt another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the ſweate of thy browes, for thou takeſt away that which others ſweat for, and wheras thou ſholdeſt liue by working, thou ſeekeſt to liue by playing, like the ape which liues by toying. Doth any dicer thinke hee doth well? tell me what thinkeſt thou? for euerie ſinner doth condemne in his praier to God, that which he excuſeth before men, if they which are gameſters repent it, how can they which are gameſters defend it? Thou ſhouldeſt doe nothing but that thou wouldeſt

Argumēts againſt dicing.

Pro. 18.

woldeſt haue God find thee doing: if he ſhold come to iudgemēt, woldſt thou haue him take thee at dice? I am ſure thou wouldeſt not haue God ſee thee ſo vainely occupied: neither canſt thou thinke, that Chriſt, or his Prophets, or Apoſtles, or his Euangeliſts were dicers, for no ſuch lots are named in the holy Scripture, and yet the Lords day is moſt prophaned with this exerciſe, cards and dice, as though they kept all their vanities to celebrate holy dayes. What haſt thou to alleadge for dice, now euidence is giuen vp againſt thē? haſt thou any patron to ſpeake for thē, but thy vain pleaſure and filthy couetouſneſſe which are condemned alreadie, and therfore haue no voyce by law? take away theſe, & take away dice. The patron condemnes the clients, when one voice condemnes another: if the exerciſe were lawfull, ſuch patrons as pleaſure and couetouſneſſe would not ſpeake for it. Take thy pleaſure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God wold proſper them better that vſe it: but neither winners nor looſers are gainers. I know not how, but there is not ſo much wonne as loſt, as though the Diuell did parte ſtakes with them, and draw away with a blacke hand, when no mā ſeeth; for the winner ſaith he hath not won halfe ſo much as the looſer hath loſt. One wold thinke that ſome of them ſhould flow, when ſo many ebbe: there is neuer an ebbe without a flowing, neuer one leeſeth but another winneth, but at dice. What a curſed thing is this that turnes no man to good, which robbes others and beggers them ſelues? the ſchoole of deceipt, the ſhop of othes, and the field of vanities. Thou doeſt not onely hazard thy money (in this gaine) but ventureſt thy ſaluation, and caſteſt dice with the diuel, who ſhal haue thy ſoule. For euery thing that commeth well to a man, he giueth thankes, but for that which commeth by dice, he is aſhamed to giue thankes: which ſheweth, that in conſcience that gaine is euil gotten, & that he ſought it without God. Can this be good when worſt men vſe it moſt? if it were good, the euill would like worſe of it then the good, but the more a man fauoureth of any goodneſſe, the more he beginnes to abhorre it, & his conſcience doth accuſe him for it as for ſinne. They which doubt whether God do allow it, need but look how he doth proſper thē that vſe it, but they truſt not in God (as the termes of their occupation deſcries) for they call all their caſts chances, as though

they relied not vpon God but vpon chance. Therfore if dice make ſtrife without cauſe, if they take away others goods for nothing, if we may not liue by playing but by labour, if they which haue bin dicers repent it amongſt their ſinnes, if the holy men neuer vſed this recreation, but the worſt moſt delight in it, if thou wouldeſt not haue God ſee thee when thou plaieſt at dice, nor take thee at it when he comes to iudgement, if nothing but pleaſure and couetouſneſſe ſpeake for them, if they do not proſper which take pleaſure in it, if they truſt not vpon God, but relie vpon chance, if thou doeſt not onely venture thy money but hazard thy ſoule, then the beſt caſt at dice is to caſt them quite away.

And the lot fell vpon Ionah.

Luke. 13. 1. 2. &c. The lot fell vpon *Ionah*, not becauſe he was the greateſt ſinner of them all: for ſo is the opinion of the common people, to cenſure them worſt whom they ſee moſt afflicted: If any one bee ſeene to beare his croſſe, then many will ſay, this is a wicked man, and ſo thinke well of themſelues, ſuppoſing that God is not bent againſt them to puniſh them as well; but becauſe *Ionah* ſhould feele the hand of the Lord both puniſhing, and preſeruing him, and be reformed. For God correcteth all his, as he did his ſonne, to learne them obedience. But if iudgement begin with the houſe of God, what ſhall become of the vngodly?

Heb. 5. 8. 1. *Pet.* 4. 17 18.

And the lot fell vpon Ionah.

Now when the ſinner that troubled the ſhip is taken, now *Ionah* can hide himſelfe no longer. Now he might alſo feare to be ſacrificed by the mariners preſently. For the mariners, partly for the paine they had endured, partly for the loſſes they had ſuſtained, partly for the daunger wherein they remained, were no doubt as the ſhe wolues robbed of their whelpes, out of meaſure furious, and fully bent to ſacrifice him on whom the lot fel, to appeaſe the wrathfull God. But God ſtayed, and reſtrained the rage of the mariners, and made them afterward willingly to abide the tempeſt awhile, and put themſelues to more paine to ſaue him, endeuoring by rowing to recouer land. For hauing heard of the true God, and though they loſt their goods, hauing found God who is all good, ſhall we (ſaid they) deſtroy him that hath ſaued vs? ſhall we giue him vp to death vnneceſſarily, that hath brought vs to life, and aſſured vs to raigne with God in all glorie euerlaſtingly?

euerlaſtingly? Surely the thankleſſe are graceleſſe: eſpecially they that loue not, and ſhew not forth the labor of loue for their gracious guide to God: but therefore we may ſee that the hearts of men are in the hands of God, and he turneth them which way he liſt, he faſhioneth their hearts euerie one, yea euen kings hearts as riuers of waters doth he turne to water, & make fruitfull his vine: to pitie and to perſecute, to honor and to ſhame, to loue and hate his people, to deliuer their power to the beaſt, Reu. 17.13. and againe to eate the whores fleſh, and to burne her with fire. 17.16. 17. Therefore let vs neuer feare to performe our duties whatſoeuer to whomſoeuer: for he formeth the hearts of all, who hath promiſed to honor them that honor him, but to make them contemptible that do deſpiſe him. Neither let vs put confidence in man, not in Princes; for their hearts are riuers of water of themſelues fleeting, eaſily as they be led following. But eſpecially let vs not forget chiefly to make prayers, ſupplications, interceſſions, and to giue thankes for all thoſe, on the godlineſſe, or prophaneſſe of whoſe heartes the flouriſhing or defacing of the Goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

Prou. 20.1. *Pſal.* 33.15 *Pſal.* 306. 46. *Iſa.* 10.6. *Ezra.* 1.14. *Iſa.* 3.24. *Nehe.* 1.11. *Pſal.* 105. 1. *Sa.* 2.30. *Pſal.* 146.3 1. *Tim.* 2.1.

And the lot fell vpon Ionah.

Now *Ionah* could not denie, he was that ſinner, vnleſſe he wold accuſe God of vnrighteous iudgement: For the lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Now therfore he muſt needs confeſſe it. The windes thundring, the waues tumbling, the ſhip cracking, the mariners quaking, vpon their gods crying, their wares forth caſting, *Ionahs* prayers requeſting, to caſt lots conſulting, *Ionah* kept himſelfe cloſe, hee would not be thought that ſinner. The wind ſaid, I will ouerturne thee, the water ſaid, I will drowne thee, the ſhip ſaid, I cannot hold thee, the mariners ſaid, we cānot helpe thee, his prayers ſaid, we cannot profit thee: his conſcience within bleeding, and God at the doore of his heart knocking, and the lots now ready for caſting, ſayd threatningly, for thee the tempeſt is come, thou fugitiue, & we wil diſcouer thee.

Yet *Ionah* conceales his ſinne, ſo much did hee abhorre the ſhame of men, of ſtrange men, a few men, fraile men: or the feare of the furie of fleſh. Therefore after the windes had roared, and

alſo the wattes raged, and the ſhip reeled, and the mariners cried, and the lot, his conſcience, and God himſelfe threatned him: the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repēted throughly, and declared it openly, hee confeſſed his ſinne freely. Such a ſturre hath God before he can come by his owne: he muſt croſſe vs, and ſet himſelfe, and all his creatures againſt vs, he muſt ſtraine our bodies, or leaue our ſoules, and conſtraine vs to it, before wee will returne from our wicked wayes, and throughly humble our ſelues to yeeld him due obedience. O the goodneſſe of the great God, ô long ſufferance and bountifulneſſe vnſpeakeable: which not only leadeth, but alſo in the chaines of loue draweth vs to true repentance.

It was Gods great goodneſſe to *Ionah* that the mariners ſacrificed him not: greater, that he truly repented: that God continueth him in his calling, and bleſſeth his (whoſe flying from God, deſerued flinging to Sathan) not ſo much ſolemne preaching, as ſuddaine confeſſion, & ſhort denunciatiō of vengeance, yea made it ſo powerfull that it conuerted Idolatrous heathens, moſt hardned Idolaters: firſt mariners, then Niniuites.

For what a bleſſing felt *Ionah*, God vouchſafing him of this honour, to offer them a liuely, holy, and acceptable ſacrifice to God, by whom he preſently before greatly feared to haue bin offered a dead, vnholy, and ſo a delightfull ſacrifice to Sathan. This feare baniſhed, and that ioy poſſeſſing him, what a mercy of the Almighty did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to be humbled, fuller to be ſtrengthened, better euery way to be prepared. Therefore God would haue the ſea to waſh him, the whale to faſt him, and yet miraculouſly ſafe to preſerue him, that being purified, he might pray feruently, and being deliuered, find power, comfort and courage aboundantly. Wherefore when by lot being taken, and by his owne confeſſion found the man that had procured the tempeſt, the mariners in loue and compaſſion of him, had aſſayed by rowing to get to land but could not, the ſea raging more and more, and *Ionah* himſelfe profeſſed he knew the tempeſt was ſent for his cauſe, and would be layd, he being caſt into the ſea: *Ionah* at length was caſt out of the ſhip into the ſwelling ſurges of the tempeſtuous ſea. What

Iona. 1. 7. 10. 13 12

hope

hope of life then left? is there any? to swallow vp all, soone after he is swallowed whole of a whale.

Here let vs marke, that after the tempest had terrified *Ionah*, the mariners reproued him, when they had reproued him, his conscience pricked him, when his conscience had pricked him, the consulting to cast lots grieued him, after griefe for consulting, their concluding to cast lots vexed him: vexed at their conclusion, the lot condemnes him: the lot hauing condemned him, in what an agony thinke we was *Ionah*: partly, that he should bee held that notorious wretch that had brought this wo? partly, least they in their raging griefe, for their great trouble of body, losse of goods, danger of life, should foorthwith kill him for a sacrifice, to appease the vnknowne angry God? But after this agony the terror of drowning followed, and after that the horror of the huge fish: first least it teare him in peeces, then least it melt him, afterward least it poison him: lastly, three dayes and three nights, the comfortlesse horror of darkenesse, and noisome stinch in the fishes belly tormented him.

First then see, the windes could not further him, the waters could not beare him, the ship could not hold him, the mariners could not helpe him: and being cast out least all for him be cast away, the whale would not spare him, the stinch would ill feede him, the darkenesse would lesse glad him, and light might not visit him. Now see then what *Ionah* got by this iourney. Notwithstanding all the promises of which Sathan assured him, and all the furtherances which the serpent procured him: he lost his labour, lost his money, lost his ioy, lost his credit, lost his quiet, and saw no hope but to leese his life too: finding plentifully, and bitterly feeling dreadfull feares. He trusted to the winds, the winds could not seruehim: he trusted to the ship, the ship could not keep him: he trusted to the mariners, the mariners could not hold him: he trusted to the lot, the lot would not spare him: hee trusted to the waters, the waters could not beare him: neither would the whale forbeare him, neither did any thing make shew of likelihood to saue him. Therefore we may see in *Ionah*, what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan, in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, wee

ſhall haue as he had, accuſing conſciences, fearfull hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although hee promiſe and make vs beleeue hee hath great kingdomes: Yes indeed, he hath horror of mind for all that obey him, and hell for the reward of his, which will make all their hearts to ake which receiue it.

See ſecondly in this puniſhment of *Ionah*, the iuſtice of God. The Bee when ſhe hath once ſtung, doth leeſe her ſting, ſo that ſhe can ſting no more: ſo doth not Gods iuſtice puniſhing ſin: for it retaineth power, it hath ſtore of ſtings to vexe ſtill: when one iudgement is executed, ſhe euer hath other inow ready, either of the ſame kind in another degree more ſharpe, or of another ſort. For all the creatures with their ſeuerall powers, are Gods darts to ſtrike vs when he commands. Therefore if we be ſicke, ſickeneſſe is not dead with vs: if we be poore, pouertie endeth not: if we be in danger, danger is not therefore put downe for euer after: and if wee bee vexed, vexation hath not therefore left his ſting: his darts, his weapons alſo are as ſharpe now as they were at the firſt, and ſharper too: becauſe we are ſinfuller. For according to the ſickeneſſe is the medicine, and wounds more dangerous require more dolorous plaiſters.

Leuit.26. 18.24.28. 36.37.38. 39.&c. And if thou be diſobedient, then hee will leade thee through them all, vntill he hath humbled thee, & made thee to glorifie him with obedience, or vtterly deſtroyed thee.

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to puniſh for ſinne, yea moſt ſeuerely to correct his children, though repenting. If our Prophet *Ionah* here, may not keepe thee ſome good while in a due meditation of it, *2.Sam.18.6. 10.27.c. .2Sam.12. 13.15.16. 17.18.19. 20.chap.* let that man after Gods owne heart, the ſweete Prophet of Iſraell come to thy mind, and in him ſee, whether God cockereth his entireſt friends, or ſomething ſharpely, if not bitterly, handleth them, ſetling themſelues in their dregs, or ſecurely ſeruing the Lord.

Pſal.30.& 75. Hoſ.6.4. Laſtly, yet conſider God is rich in mercy, and full of compaſſion, loth to puniſh, vnleſſe too farre prouoked, content to ſhake his rod ouer vs, to make vs feare only, and keepe vs free from feeling his ſtrokes: if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the winds could not ouerthrow

Ionah

Ionah, nor the waters drowne him: so neither could the whale consume, poison, or annoy him, or ought but feare him, though it had swallowed him, For *Ionah* remembring God, God shewed he forgot not *Ionah*. Therefore, when and where *Ionah* thought verily and speedily to haue perished, then and there God causeth him to be three dayes, and as many nights, most safely preserued. O power omnipotent, & goodnesse all sufficient, in all things, at all times! God then aswell knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the day of iudgement to be punished. And in what danger shall we dispaire? in what extremities ought not we to hope in our most mighty Sauiour, remembring *Ionah* in the whales belly, *Ieremy* in the mire of the deepe dungeon, *Daniel* among the fierce Lions, his three companions in the hote burning fornace, nay 600000 men of war, and three times as many moe, of men and women, young and old, in the wilderneſſe, lacking now drinke, then meate: and all these deliuered out of all daunger, these last miraculously satisfied with drinke out of the rocke, and with meate abundantly from heauen.

2. Pet. 2.
Iona. 1. 17.
Iere. 36. 6.
Dan. 6. 22.
Dan. 3. 23.
Numb. 1. 46
Exod. 17. 3.
Exo. 16. 13.
Iona. 2. 10.
Iere. 38. 13.
Dan 6. 24. & 3. 26.
Exod. 17. 6.
Exo. 16. 13.
Exod. 2. 15. 3. 10.
Gene. 29. 20. 41 40. 45. 7. 8.
Act. 9. 1. 2.
1. *Cor.* 15. 10.
Mark 14. 71.
Act. 4. 11. 12.

Secondly, though *Ionah* be cast into the troublous sea, and swallowed of a huge whale, yet he must preach at Niniuie: though *Moses* flie out of Egypt, yet he must bee the leader of Gods people thence. *Ioseph* is in prison, but he must be Lord of Egypt, and preserue the Church aliue: who would haue thought, that *Saule* should become *Paul*, or forswearing *Peter* so faithfull a preacher? Suspend then thy iudgement, and wonder at Gods workes, whether of mercy or iustice, and thinke not the worse of a man, though he were cast out of the sea, as *Ionah*, or basely brought vp as *Amos*: for the deliuerer of Israell was brought out of the flags, and the conuerter of Niniuie out of a whale, and the saluation of the whole world out of a stall.

And the lot fell vpon Ionah.

Iona. 2. 10.
Amos. 7. 14.
Exod. 2. 3.
Iona. 2. 10.
Luke. 2. 7.

The lot fell vpon *Ionah*, that he might bee cast out of the ship, that as the ship was almost broken, but not altogether, so *Ionah* might be almost drowned, but not altogether, almost consumed, almost poysoned in the belly of the whale, but not altogether: & that being in the double deepe duly humbled, and as gold in a fornace, fined and fit for Gods workes, he might thence in a mira-

culous manner come foorth like *Lazarus* in his winding sheete, that he might glorifie God once againe, and couragiously crie against Niniuie.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the Iustice of God (both manifesting the truth incorruptly, & chastising his disobedient seruant seuerely) did appeare: but withal singular mercy shined, & the mariners minds were mollified, in that they sacrificed him not to Sathan, but much more, that he by that meanes truly repented. In somuch that the old idolatrous mariners presently by him were cõuerted; and he cast into the sea, was not drowned; swallowed of the whale, & three dayes continuing therein, perished not, but miraculously was preserued, & most graciously cast on land safe: & lastly, crying against Niniuie that sinfull citie, had his preaching so mightily preuailing, that he wonderfully humbled them all. This mercy was maruellous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet forty dayes, and Niniuie shall be ouer-
Ionah.3.5. throwne, first as the mariners had before done, beleeued the word of God, though they neuer heard it before. If wee heard the word of God preached as the mariners & Niniuites did, with trembling hearts in the sense of Gods maiesty, it could not be but we shold feele the power of it liuely, and be filled with all ioy in beleeuing speedily. But vneffectuall & fruiteless is preaching, because there is nothing almost, but vnreuerent & senceless hearing. And why shold God teach the heedles to learn? why shold he giue pearls to dunghil cocks, nay to very swine? But they beleeued the word assoone as they heard it, though they neuer heard it before: what doth that argue? Surely it sheweth, that the foolish and simple are more diligent & ready both to heare & receiue the word of God,
Mat.11.5. then those that are wise in their owne conceipt, or also in the view
1.Cor.1.26. of the world. What saith Christ? The poore receiue the Gospell.
Mat.5.10. What saith *Paul*? Not many rich, not many wise. For though we
Mat.23.13 haue knowledge, if our knowledge be like the Pharisies, that is, in
14.25.16. shew of sinceritie only, in counterfet holinesse, & hollow harted
27.28. friendship thorough hypocrisie, it had bin better for vs that wee had bin ignorant, for it will but leaue vs the more inexcusable. It will be found insufficiẽt to saue vs, but sufficient the more fearefulLuke.12.47 ly to condemne vs, because we know our maisters will & do it not.
48.

Therefore

Therefore as *Peter* said to *Simon Magus*, thy mony perish with thee: so will the Lord say vnto such, thy knowledge perish with thee, seeing it is fruitlesse. *Act.8.20.*

But when Niniuie had beleeued God, what did they secondly? they speedily, they notably repented, they proclamed a fast, they put on sackcloth, they humbled themselues before the Lord, they earnestly besought him to turne away his wrath from their wofull Citie. *Ionah* preaching at Niniuie, crying against it, seemeth to haue humbled them, and that without a miracle (without which, scant any doctrine is of credit among Gentiles,) not only within fortie but within foure dayes: much within forty daies, he conuerteth Niniuie, ruffling Niniuie, old and idolatrous Niniuie, long before forty daies bee ended, the seede is sowne, growne, increased mightily, and full ripe, in a soyle in reason most barren. Sow therefore ye seedmen where you are set. If ye sow cheerefully, ye shall reape plentiously in due time. Faint not, say not, I haue a stonie, or a starued, or a thornie ground: Niniuie repents in sackcloth. *Iona.3.4.*

In which willing submission of theirs, & speedie liuelie repentance at the words of the Prophet, after he had bin three daies and three nights in the whales belly, the calling of the Gentiles by Christ, after he had bin three daies & three nights in the bowels of the earth, might well be signified. For they no lesse willingly then the Niniuites, submitted themselues to the Gospel preached: no lesse speedily, and peraduenture more truly repented. For though now they thus wōderfully humbled thēselues, not the fearful multitude only, but the richest & greatest, the nobles & king also, & so al escaped now: soone after they returned to their vomit, & neuer ceased to ad sin to sin, till they were by often wars miserably wasted, & at lēgth fulfilling the prophesie of *Nahum*, vtterly cōsumed. Therfore, first for the cōfort of the Godly, since *Ahab* hūbled himself before the Lord, *Ahab* I say that had done exceeding abhominably, in following Idols, & sold himselfe to worke wickednesse in the sight of the Lord, submitted himselfe vnder the hāds of God, fasting in sackcloth, though he did al in hipocrisie, had not the euil threatned brought vpō him in his daies, seeing *Roboam*, & the princes of Israel who had forsakē the Lord, & the whole tribe of Iudah, which wrought wickednesse in the sight of the Lord, & *Iona.3.5.6.* *Nah 3.19.* *1.King.21.* 26 27 29 *2.Chro. 10.* 5.

1. King. 14. prouoked him more with their sins, then all that their fathers had
22. done, humbling thēselues before the Lord, & confessing him iust,
2. Chro. 14. had not the wrath of the Lord powred vpon thē, by *Shishak* king
6 of Egypt were not destroied, but shortly deliuered, yea also things
7 prospered in Iudah, though the Lord had threatned to leaue thē in
12 the hands of *Shishack*, albeit they truly repented not: lastly, for as
5 much as Niniuie that blodie citie, full of lies & robbery, the beau-
13 tiful harlot, with multitude of for nications, that mistresse of witch-
Nahū. 3.1. chrafts, which sold the people through her whoredoms, & the na-
4 tiōs through her witchcrafts, hūbling thēselues with fasting, & put-
ting on of sackcloth, the Lord repēted of the euil he had threatned
Ionah. 3.7. thē, & did it not: how assured may we be, that whatsoeuer iudge-
8 mēt the Lord threatneth vs & howsoeuer he threatē it, it shall not
10 light on vs, whē we vnfainedly hūble our selues in true fasting, tur-
ning frō our euil waies, & from the heart vowing to serue God in
al holinesse? For this is the cleare promise of the faithfull God; *If I*
2. Chron. 7. *shut the heauen that there be no raine, or if I cōmand the grashopper*
13 *to deuoure the land, or if I send a pestilence among my people: If my*
14 *people among whom my name is called vpon do humble thēselues, &*
pray, & seek my presence, & turne frō their wicked waies: thē wil I
heare in heauē, & be merciful to their sin, & heale their lād. Againe,
as generally most plainly saith iust Iehouah: *I wil speake suddēly a-*
Iere. 18.7. *gainst a nation, or against a kingdom (saying) I will plucke it vp, &*
8 *roote it out, & destroy it: but if this natiō against which I haue pro-*
nounced this, turne frō their wickednesse, I wil repēt of the plague
that I thought to bring vpō thē. Let vs thē, ô beloued of the Lord,
whosoeuer loue the Lord Iesus, be careful to fulfill the condition,
& then confident, nor doubting of the performāce of the promise,
by somuch the more, by how much the fewer we be, and by how
much the longer and clearer the Lord hath threatned most terri-
ble iudgements.

Now for the terror of the vngodly, as manie of them as repent
only when Gods hand is vpon them, and then humble themselues
outwardly only, & that but only whē the fiercenesse of his wrath
appeareth, or else after they haue escaped the feared iudgement,
fall to their wonted wickednesse againe: let thē be sure the strong
& iust God, that consumed Niniuie slidden blacke, will ouertake
them also in his wrath, & for euer turne thē ouer to easelesse woe.

For

For the greatneſſe, the beauty, the ſtrength, and riches of Niniuie, could not withſtand the hand of God, or keepe it from deſtructiō, but rather furthered, & haſtened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous & grieuous in his ſight was the abuſe of them. Therefore the hugeneſſe, or the ſtrength of this or any other Citie cannot ſaue it from the iudgement of God, being ſinnefull in his ſight.

Great Sodome is deſtroyed: great Ierico is deſtroyed: great Niniuie is deſtroyed: great Ieruſalem is deſtroyed, & great Rome the roome of all vncleane ſpirits, ſtayeth for her deſtruction, like a whore that ſtayeth for her puniſhment till ſhe be deliuered, and al theſe were and ſhalbe puniſhed for vnthankfulneſſe & contempt of the word of God. Yet Niniuie, Ierico Sodome, nor Rome, haue had halfe the preaching that we haue had yet we are vnthankfull too, thē what haue we to look for, but when Sodom was burned, Zoar ſtood ſafe: whē Ieruſalē was deſtroied, Bethelē ſtood ſtil: ſo the Lord doth alwayes prouide for his people, though he make neuer ſo great a ſlaughter & deſtruction amongſt his enemies. For the Lord becauſe of his couenāt doth alwayes prouide for his choſen, although they be but a remnant like the gleaning after harueſt, or like a cluſter of grapes on the top of the vine after the vintage, & though there be neuer ſo great calamity or troble, as we ſee in the booke of *Geneſis*. 45. chap: whē there was a great time of dearth & ſcarcity to come vpon the lād where *Iacob* was, the Lord had ſent *Ioſeph* to prouide for his father *Iacob*, leſt he ſhold want bread, he or any of his ſons, & folkes; and ſo ordered the matter, that *Ioſeph* was treaſurer ouer all the corne in Egypt. And ſo among the Turks and Spaniards and infidels, the Lord wil find meanes to do them good which vnfainedly loue him, and in the dungeon, in priſon, and in bondes, yea and in death, the godly ſhal find God.

Gene.19. Ioſ.6. 1.King.24. 25. Reue.18.2. Gen.19.21 Iere.41.17. Gen.17.1.8 Iſay.1.9. & 17.5.6. Gen.45.

FINIS.

FOVRE
SERMONS PREACHED BY MASTER HENRY SMITH:

And publiſhed by a more perfect copie then heretofore.

AT LONDON
Printed by P. S. for *Cutbert Burby*. 1598.

The contentes.

1 The trumpet of the ſoule.
2 The ſinfull mans ſearche.
3 Maries choycc.
4 Noahs drunkennes.

THE TRVMPET OF THE SOVLE SOVNDING TO IVDGEMENT.

By Henry Smith.

Eccleſiaſtes. 11. *Chap.* 9. *verſe.*

The text.

Reioyce O young man in thy youth: and let thy hart be mery in thy young dayes: follow the wayes of thine owne hart, and the luſtes of thine eyes: But remember for all theſe thinges thou muſt come to iudgement.

WHen I ſhould haue preached vnder the croſſe, *I* muſed what text to take in hand to pleaſe all, and to keepe my ſelfe out of daunger: and muſing, I could not finde anie text in the ſcripture that did not reprooue ſinne, vnleſſe it were in the Apocrypha, which is not of the ſcripture: this text bids them that be voluptuous, be voluptuous ſtill; let them that be vaine glorious, be vaine glorious ſtill: let them that be couetous, be couetous ſtill; let them that be drunkards, be drunkards ſtill; let them that be ſwearers, be ſwearers ſtill; let them that be wantons, be wantons ſtill: let them that be careles prelates, be careles ſtil; let them

that be vſurers, be vſurers ſtil: but ſaith Salomõ, *Remember thy end, that thou ſhalt be called to iudgemẽt at the laſt for all together.* This is the counſel of Salomõ the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was Salomon?

In the beginning of his booke he ſaith, *All is vanitie*, and in the end he ſaith, *Feare God and keepe his commaundements*, in the 12. Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: But heere hee ſaith, *Reioyce O young man in thy youth* Here hee ſpeaketh like an epicure, which ſaith, Eate, drinke, and be merry: here he counſels, and here hee mockes: yet not after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhnes, as it is in the firſt of the Prouerbes, *He laugh: at the wicked in deriſion*: As in the 2. Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, we play: and when hee bids vs runne, we ſtand ſtill: and when he bids vs faſt, we feaſt; and ſend for vanities to make vs ſport: then he laughes at our deſtruction. Therefore when Salomon giueth a ſharpe reproofe, and maketh you aſhamed in a word, he ſcoffingly bids you doe it againe, like a Schoolemaſter which beateth his Scholler for playing the truant, hee biddeth him play the truant againe. O this is the bittereſt reproofe of all. But leaſt any Libertine ſhould miſconſter Salomon, and ſay that he bids vs be merry and make much of our ſelues, therefore he ſhutteth it vp with a warchword, and ſetteth a bridle before his lips, and reproueth it as hee ſpeaketh it before hee goeth any further, and ſaith, *But remember that for all theſe things, thou muſt come to iudgement.* But if wee will vnderſtand his meaning, hee meaneth when hee ſaith, Reioyce, O young man, Repent O young man in thy youth, and when he ſaith, Let thy hart cheere thee, let thy ſinnes greeue thee: for he meaneth other-wiſe then he ſpeaketh: he ſpeaketh like Michai in the booke of Kings 2. chap. *Go vp and proſper*, or like as Ezechiel, *Go vp and ſerue other gods*, or as Saint Iohn ſpeaketh in the Reuelation, *Let them that bee wicked, be wicked ſtill.* But if there were no iudgement day, that were a merrye world: therefore ſaith Salomon, When thou art in thy pleaſures

ſures flaunting in the fieldes, and in thy braue ruffes and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merry ieſtes, with thy pleaſant games and leſtie lookes; *Remember for all theſe thinges thou ſhalt come to iudgement.*

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the baite: we ſit downe to eate, and riſe vp to play, and from playe to ſleepe, and a hundreth yeeres is counted little enough to ſin in: but how many ſinnes thou haſt ſet on the ſcore, ſo many kindes of puniſhments ſhall be prouided for thee: How many yeeres of pleaſure thou haſt taken, ſo many yeeres of paine: how many drams of delight, ſo many poundes of dolor: when iniquitie hath plaid her parte, vengeance leapes vpon the ſtage: the comedie is ſhort, but the tragedie is longer: the blacke guarde ſhall attend vpon you, you ſhall eate at the table of ſorrowe, and the crowne of death ſhall be vpon your heads, manie gliſtering faces looking on you, and this is the feare of ſinners: when the deuill hath entiſed them to ſinne, hee preſumeth like the olde Prophet in the booke of Kings, who when he had entiſed the yong Prophet contrary to the commaundement of God, to turne home with him and to eate and drinke, he curſed him for his labour, becauſe hee diſobeyed the commaundement of the Lord, and ſo a Lyon deuoured him by the way. The fooliſh virgins thinke that their oyle wil neuer be ſpent: ſo Dina ſtragled abroad, whileſt ſhe was defloured: what a thing is this to ſay reioyce, and then repent? what a blanke to ſay, take thy pleaſure, and then thou ſhalt come to iudgement? It is as if he ſhould ſay, ſteale & be hanged, ſteale & thou dareſt, ſtrangle ſin in thy cradle, for all the wiſedome in the world will not help thee elſe: but thou ſhalt bee in admiration like dreamers which dreame ſtrange things, and knowe not how they come. He ſaith, *Remember iudgement*: if thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the diuell, though hee would giue thee all the world, and the glory thereof. Salomon ſaith,

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ſures flaunting in the fieldes, and in thy braue ruffes and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merry ieſtes, with thy pleaſant games and leſtie lookes; *Remember for all theſe thinges thou ſhalt come to iudgement.*

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the baite: we ſit downe to eate, and riſe vp to play, and from playe to ſleepe, and a hundreth yeeres is counted little enough to ſin in: but how many ſinnes thou haſt ſet on the ſcore, ſo many kindes of puniſhments ſhall be prouided for thee: How many yeeres of pleaſure thou haſt taken, ſo many yeeres of paine: how many drams of delight, ſo many poundes of dolor: when iniquitie hath plaid her parte, vengeance leapes vpon the ſtage: the comedie is ſhort, but the tragedie is longer: the blacke guarde ſhall attend vpon you, you ſhall eate at the table of ſorrowe, and the crowne of death ſhall be vpon your heads, manie gliſtering faces looking on you, and this is the feare of ſinners: when the deuill hath entiſed them to ſinne, hee preſumeth like the olde Prophet in the booke of Kings, who when he had entiſed the yong Prophet contrary to the commaundement of God, to turne home with him and to eate and drinke, he curſed him for his labour, becauſe hee diſobeyed the commaundement of the Lord, and ſo a Lyon deuoured him by the way. The fooliſh virgins thinke that their oyle wil neuer be ſpent: ſo Dina ſtragled abroad, whileſt ſhe was defloured: what a thing is this to ſay reioyce, and then repent? what a blanke to ſay, take thy pleaſure, and then thou ſhalt come to iudgement? It is as if he ſhould ſay, ſteale & be hanged, ſteale & thou dareſt, ſtrangle ſin in thy cradle, for all the wiſedome in the world will not help thee elſe: but thou ſhalt bee in admiration like dreamers which dreame ſtrange things, and knowe not how they come. He ſaith, *Remember iudgement*: if thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the diuell, though hee would giue thee all the world, and the glory thereof. Salomon ſaith,

the weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne: Lying breedes periurie, periury breedes hautines of hart: haughtines of hart breeds contempt: contempt breedes obſtinacie and brings forth much euill. And this is the whole progreſſe of ſinne, he groweth from a lyar to a theefe, from a theefe to a murtherer, and neuer leaueth vntill hee haue ſearched all the roomes in hell, and yet he is neuer ſatisfied, the more he ſinneth, the more he ſearcheth to ſinne: when he hath deceiued, nay he hath not deceiued thee: aſſoone as he hath that he deſireth, he hath not that he deſireth: whē he hath left fighting, hee goeth to fighting againe: yet a little and a little more, and ſo wee flit from one ſinne to another. While I preach, you heare iniquitie ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: Adam brake one, and we brake ten, like children which laugh and crye, ſo as if wee kept a ſhop of vices, now this ſinne, and then that, from one ſinne to another. *O remember thy end ſaith* Salomon, *and that thou muſt come to iudgement*. What ſhall become of them that haue tried them moſt? be condemned moſt: *Reioyce O young man in thy youth*. But if thou marke Salomon, he harpes vpon one ſtring, he doubles it againe and againe, to ſhewe vs thinges of his owne experience, becauſe we are ſo forgetfull thereof in our ſelues, like the dreamer that forgetteth his dreame, and the ſwearer his ſwearing. So wee beg of euery vncleane ſpirit, vntill wee haue bumbaſted our ſelues vp to the throat, filling euery corner of our hartes with all vncleannes, aud then we are like the dogge that commeth out of the ſinck, and maketh euery one as foule as himſelfe: therefore ſaith Salomon, If any one wil learne the way to hell, let him take his pleaſure. Me thinks I ſee the dialogue betweene the fleſh and the ſpirit, the worſt ſpeaketh firſt, and the fleſh ſaith, Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what elſe ſhould you doe but take your pleaſure, thou knoweſt what a pleaſant fellow I haue bene vnto thee, thou

knoweſt

knoweſt what dilight thou haſt had by my meanes: but the Soule commeth in, burdened with that which hath bene ſpoken before, and ſaith, I pray thee remember iudgement, thou muſt giue account for all theſe thinges, for vnleſſe you repent, you ſhall ſurely periſh: no ſaith the fleſh, Talke not of ſuch graue matters, but tell me of fine matters, of ſoft beds and pleaſant things, and talke me of braue paſtimes, Apes, Beares, and Puppits, for I tell thee the forbidden fruite is ſweeteſt of all fruites, for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy inſtrument, and all the ſtringes of vanitie will ſtrike at once, for the fleſh loues to be braue, and tread vpon corkes, it cannot tell of what faſhion to be of, and yet to be of the new faſhion.

Reioyce O young man in thy youth.

O this goes braue, for while wickednes hath caſt his rubs, and vengeance caſtes his ſpurres and his foote, and thus ſhe reeles and now ſhee tumbles, and then ſhe falles, therefore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glory but a blaſt, beautie but a flowre, ſinne is but an hypocrite, honie in thy mouth, and poyſon in thy ſtomacke: therefore let vs come againe and aske of Salomon in good ſooth, whether he meaneth in good earneſt, when he ſpake theſe wordes, O (ſaith Salomon) *it is the beſt life in the world to goe braue, lie ſoft, and liue merilie, if there were no iudgement.* But this iudgement mars all, it is like a dampe that puts out all the light, and like a boxe that marreth all the ointment: for if this be true, we haue ſpunne a faire threed, that wee muſt anſwere for all, that are not able to anſwere for one: why Salomon maketh vs fooles, and giueth vs gawdes to play withall: what then, ſhall we not reioyce at all? yes, there is a godly mirth and if we could hit on it, which is called, Bee merrie and wiſe: Sara laughed, and was reproued: Abraham laughed, and was not reproued. And thus much for the firſt part.

But remember that for all theſe thinges thou ſhalt come to

iudgement.

This verſe is as it were a dialogue betwixt the fleſh and the ſpirite, as the two counſellers: the worſt is firſt, and the fleſh ſpeaketh proudlie, but the ſpirit comes in burdened with that which hath bene ſpoken. The fleſh goeth laughing & ſinging to hell, but the ſpirit caſteth rubs in his way, & puts him in minde of iudgement, that for all theſe thinges now ends reioyce, and heere comes in but: if this but were not, wee might reioyce ſtill, if young men muſt for all the ſportes of youth. what then ſhall old men doe, being as they are now? ſurely if Salomon liued to ſee our olde men liue now, as heere he ſaith of young men, ſo high as ſinne rageth, yet vengeance ſits aboue it, as high as high Babel. Mee thinkes *I* ſee a ſword hang in the aire by a twine threed, and all the ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawier, the griping Landlord, the careles Biſhops, the luſtie youth, the wanton dames, the theefe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſin as long as they could, while mercie was offered vnto them, therefore becauſe they would not bee waſhed, they ſhall be drowned. Now put together reioyce and remember: thou haſt learned to be mery, now learne to bee wiſe: now therefore turne ouer a new leafe, and take a new leſſon: for now Salomon mocketh not as he did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy golde, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues: wo from aboue, wo from below, wo to all the ſtringes of vanitie: doeſt thou not now maruell that thou hadſt not a feeling of ſinne? for now thou ſeeſt Salomon ſaith true, thine owne hart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as Nathan commeth to Dauid after Belzebub, ſo commeth accuſing conſcience after ſinne. Me thinkes that euery one ſhould haue a feeling of ſinne, though this day be like yeſterday,

and

and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkenes: and though God came not to Adam vntill the euening, yet hee came: although the fire came not vpon Sodom vntill the euening, yet it came and ſo comes the Iudge although he be not yet come, though he haue leaden feete, hee hath iron handes: the arrow ſtaieth and is not yet fallen, ſo is his wrath: the pit is digged, the fire kindled, and all thinges are made readie and prepared againſt that day, onely the ſmall ſentence is to come, which will not long tarrie. You may not thinke to be like to the theefe that ſtealeth and is not ſeene: nothing can be hid from him, and the Iudge followeth thee at the heeles: and therefore whatſoeuer thou art looke about thee, and doe nothing but that thou wouldeſt doe openly, for all thinges are opened vnto him: Sara may not thinke to laugh and not be ſeene: Geheza may not thinke to lie and not bee knowne: they that will not come to the banquet, muſt ſtand at the doore. What, doe you thinke that God dooth not remember our ſinnes which we doe not regarde? for while wee ſinne, the ſcore runs on, and the Iudge ſetteth downe all in the table of remembrance, and his ſcrole reacheth vp to heauen.

Item for lending to Vſury. Item, for racking of rents Item, for deceiuing thy brethren. Item, for falſhood in wares. Item, for ſtarching thy ruffes. Item, for curling thy haire. Item, for painting thy face. Item, for ſelling of benefices. Item, for ſtaruing of ſoules. Item, for playing at cardes. Item, for ſleeping in the Church. Item, for prophaning the Sabboth day. With a number more hath God to call to account, for euery one muſt anſwere for himſelfe. The fornicator for taking of filthie pleaſure, O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careles Prelate, for murthering ſo many thouſand Soules. The Landlord for getting money from his poore Tenants by racking of his rentes: ſee the reſt, all they ſhall come like a very ſheepe, when the Trumpe ſhall ſound, and the heauen and earth ſhal come to iudgement againſt them: when the heauens ſhall

vaniſh like a ſcrole, and the earth ſhall conſume like fire, and all the creatures ſtanding againſt them: The rockes ſhall cleaue a ſunder, and the mountaines ſhake, and the foundation of the earth ſhall tremble, and they ſhall ſay to the mountaines, couer vs, fall vpon vs and hide vs from the preſence of his anger and wrath, whome wee haue not cared for to offend: but they ſhal not be couered & hid: but then they ſhall goe the blacke way, to the ſnakes and ſerpents, to bee tormented of deuils for euer: O paine vnſpeakeable! and yet the more I expreſſe it, the more horrible it is, when you thinke of a torment paſſing all torments, and yet a torment paſſing all that: yet this torment is greater then them, and paſſing them all.

Imagine you ſee a ſinner going to hell, and his ſomner gape at him, his acquaintance looke at him, the Angels ſhoute at him, and the Saintes laugh at him, and the deuils raile at him, and many looke him in the face: and they that ſaid they would liue and dye with him, forſake him, & leaue him to pay all the ſcores. Then Iudas would reſtore his bribes. Eſau woulde caſt vp his pottage. Achan would caſt downe his golde, and Gehezi would refuſe his giftes. Nabuchadnezzar would be humbler. Balam would bee faithfull, and the Prodigall ſonne would be tame.

Me thinkes I ſee Achan running about, where ſhall I hide my golde that I haue ſtolne, that it might not bee ſeene nor ſtand to appeare for a witnes againſt me?

And Iudas running to the high Prieſtes, ſaying: hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſold his birth-right for a meſſe of pottage.

Woe, woe, woe, that euer we were borne. O where is that Diues that would beleeue this, before he felt the fire in hell, or that would beleeue the pooreſt Lazarus in the worlde, to bee better then himſelfe, before that dreadfull day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late? Herod ſhall then wiſh that he

were

were Iohn Baptiſt. Pharaoh would wiſhe that hee were Moſes, and Saul would wiſh that hee had bene Dauid. Nabuchadnezzar, that he had bene Daniel. Hammon to haue bene Mardochæus. Eſau would wiſh to be Iacob, and Balam would wiſh he might dye the death of the righteous: then he will ſay, I will giue more then Ezekias: crye more then Eſau: faſt more then Moſes: pray more then Daniel: weepe more then Mary Magdalen: ſuffer more ſtripes then Paul: abide more impriſonment then Michai: abide more crueltie then any mortall man would doe, that it might bee, *Ite*, goe ye curſſed, might become yee bleſſed. Yea, I would giue all the goods in the worlde, that I might eſcape this dreadfull day of wrath and iudgement, and that I might not ſtand amongſt the goe. O that I might liue a begger all my life, and a leaper. O that I might indure all plagues and ſores from the top of the head, to the ſole of the foote, ſuſteine all ſicknes and griefes, that I might eſcape this iudgement.

The guiltie conſcience cannot abide this day. The ſillie ſheepe when ſhee is taken will not bleate, but you may carrie her and doe what you will with her, and ſhee will be ſubiect: but the ſwine, if ſhee be once taken, ſhee will roare and crye, and thinkes ſhee is neuer taken but to bee ſlaine. So of all thinges, the guiltie conſcience cannot abide to heare of this day, for they knowe that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole worlde, that there might bee no iudgement day, then God would bee ſo rich, that all the world would goe a begging, and bee as a waſte wildernes. Then the couetous Iudge would bring forth his bribes, then the craftie Lawier woulde fetch out his bagges: the Vſurer would giue his gaine, and the idle ſeruant would dig vp his talent againe, & make a double thereof. But all the money in the world wil not ſerue for one ſin, but the Iudge muſt anſwere for his bribes, hee that hath money, muſt anſwere how he came by it, & iuſt condemnatiõ m[illegible]ds

come vpon euery ſoule of them, then ſhall the ſinner be euer dying and neuer dead, like the Salamander that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſaid of king Salomon, *I* beleeued the reporte that *I* he ard of thee in mine owne countrie, but the one halfe of thy wiſedome was not tolde me. If you came there to ſee what is done, youmay ſay, Now I beleeue the reporte that was told me in mine owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuſe you whether you will reioyce, or remember whether you will ſtand amongſt you bleſſed, or amongſt you curſſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you wil ſeeke the Lord whileſt he may be found, or be found of him when you would not be ſought, being run into the buſhes with Adam to hide your ſelues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdome of God, and thus to take your hell now heere, or your heauen then there in the life to come with the bleſſed Saints & Angels, ſo that heereafter you may leade a new life, putting on Ieſus Chriſt and his righteouſneſſe.

FINIS.

THE

THE SINFVLL MANS SEARCH.

Iob.8.5. 6.7.

5 *If thou wilt early ſeeke vnto God, and pray vnto the Almightie:*

6 *If thou bee pure and vpright: then ſurely hee will awake vnto thee, and make the habitation of thy righteouſneſſe proſperous.*

7 *And though thy beginning be but ſmall: yet thy latter end ſhall greatly increaſe.*

IN a ſicke and euill affected bodie (dearely beloued) wee vſually ſee preparitiues miniſtred, that the maladies may bee made more fit and pliable to receiue wholſome medicines. The like, yea, and greater regard ought we to haue of our ſoules which being not craſie only, or lightly affected with ſinne, but ſicke euen vnto death, had neede to be prepared with threats and exhortations, comforts and conſolatiõs, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happie ſaluation. And for this cauſe haue *I* made choiſe of this part of Scripture, as of a light to ſhine vnto vs in darkeneſſe, a direction to our ſteps, and a lanthorne to our paths, while we wander through the boiſtrous waues of this wicked world. The text is plaine, and obiect to euerie mans capacitie, naturally budding vnto bloſſomes: The firſt containing our duetie which we are to performe towards God. The ſecond, Gods promiſes, if we performe this duty.

Our duetie towards God, is implied in theſe three conditions. Firſt, *If thou wilt early ſeeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou bee pure and vpright*: ſo that the whole conſiſteth on theſe three poynts. Firſt, what it is that God requireth, namely a diligent and ſpeedy ſearch, in theſe wordes, *If thou wilt ſeeke early.* Secondly, how thy ſearch is to be made in prayer, in theſe wordes: *If thou wilt pray to the Almighty.* Thirdlie, what effect theſe thinges ought to worke in vs, a puritie and ſinceritie of life, in theſe words, *If thou be pure and vpright.*

Diuiſion.

As our duety towards God conſiſteth in three points: ſo Gods bleſſings towards vs, is alſo three-fold anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *he will awake vnto thee.* Secondly, for praying vnto him, *he will make the habitations of thy righteouſneſſe proſperous.* Thirdly, for being pure and vpright, *he will make thy latter end increaſe exceedingly:* yea, though thy beginning be but ſmall.

Cõcerning the ſearch.

Firſt therefore concerning the ſearch, it is a worke both in deſire and labour to bee ioyned to God. In the Pſalme this ſtandeth for the burthen of the ſong: *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but *Aske and haue, ſeeke and finde, knocke and it ſhall bee opened vnto you.* Saying that here theſe things are to bee regarded, to wit, how, by whom, and when we muſt ſeeke the Lord. How? Firſt, faithfully, for if yee haue but as much as *a graine of muſtard ſeede, and ſay vnto this mountaine, Remoue, it ſhall remoue, and nothing ſhall be vnpoſſible vnto you.* Then next hũbly, for it is the humble petition that pearceth the skies, & that ſhewed the Publican to depart home to his houſe more iuſtified then the boaſting Phariſie: and they alone that be humble and meeke, finde reſt for their ſoules. And laſt of all, continually, for wee muſt not faint in well doing, becauſe the reward is not promiſed *to him that doth, but to him that continueth to doe.*

Pſal 107
Matth 6
Mat 17.20
Eccle 35
Gal. 6
1. Theſ 6

But wee may long ſeeke and neuer finde, except wee ſeeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and hee to whome the Sonne ſhall diſcloſe him:*

1. Tim 2

him: he is the way, the trueth, and the life, and no man commeth to the Father but by him. There is one God and one mediatour betwixt God and man, the man Chriſt Ieſus. So that if wee ſinne, wee haue an aduocate, Ieſus Chriſt the iuſt, and hee is the propitiation for our ſinnes: onely let vs ſeeke the Lord while he may be found.

And to this ende the worde *Seeking* is vſed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as he was ordained to a moſt bleſſed and happie end, ſhould attaine thereunto, not by ſlouth and idleneſſe, but by an earneſt ſeeking of the ſame. The kingdome of heauen is like a treaſure, Matt 13.14 which cannot bee found without ſeeking and digging. It is like the precious pearle, for which the wiſe Marchant was content not onely to ſeeke, but to ſell all that he had, to buy it. God hath placed vs here in this world as husbandmen to plough vp the fallowe of our hearts: as labourers to worke in his vineyard: as trauellers to ſeeke a countrey: as ſouldiers to fight the battell of the Lorde againſt the fleſh, the world, and the diuell. And for this purpoſe hath hee propoſed vnto vs an vntilled land, a vineyarde, a triple enemie to fight againſt: that wee might remember, that wee muſt till the ground, if wee vvill reape the fruite: that we muſt prune the vine, if wee will drinke of the grape: that we muſt fight if we will ouercome. *He that tilleth the land* (ſayth the wiſe man) *ſhall bee ſatisfied with breade, but hee that followeth* Prouer. 28 *idleneſſe, ſhall be filled with pouertie.* Idleneſſe is a moath or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worſe actions: corrupt trees without fruite, twiſe dead, and plucked vp by the rootes, engendering in the minde a loathing of God and godlines. Iude. 1 Prou. 24

Eſchue therefore idleneſſe, I beſeech ye, and by the want ye finde in others, learne inſtructions for your ſelues. Be not forgetfull how buſie your enemy is, if he finde ye idle: firſt hee putteth ye in minde of ſome vanitie: then offereth opportunity to practiſe: then hee craueth conſent; and if yee grant him that, he triumpheth by adding practiſe: hee leaueth

ueth no meanes vnattempted, whereby he may ſubuert and
Gen.3 bring ye to perdition. To one (as to Eua) hee promiſeth the knowledge of good and euill. Another he ſeduceth with ly-
Exod.7.22 ing ſpeeches, as he did Pharao the king, whom he deceiued
1.Kings 13 by falſe Prophets. To the Iewes he pretended the temple of
1.Cor.2 1 the Lord. To the Heathen hee ſhewed vniuerſalities and antiquities. And to omit particulars, hee leaueth no men vnattempted, whereby he may entangle the ſoules of the ſimple, and wrap them in the ſnares of death. Flie idleneſſe therefore, and ſeeke vertue, and the way thereof: ſeeke learning, as for a iewell, make diligent ſearch and inquiſition after her: ſeeke early, and ſeeke late. In the morning ſow thy ſeede, and in the euening let not thy hande reſt: ſeeke him in the day of trouble, and hee will deliuer thee, and thou ſhalt glorifie him. Seeke him, there is the commaundement: he will deliuer thee, there is the promiſe: and thou ſhalt glorifie him, there is the condition. To diſobey the commaundement is rebellion, to diſtruſt the promiſe is infidelitie, to refuſe the condition is vile ingratitude. Wherefore let vs ſeeke, and ſeeke earneſtly, with a feruent ſpirit, and humbleneſſe of heart, and let vs perſwade our ſelues that there is no ſeeking without finding, no opening without knocking.

2 The ſecond circumſtance to be conſidered in this poynt, is to whome we muſt ſeeke for theſe thinges. Our direction
Iames.1.27 is made vnto God, *For euery good and perfect gift is from aboue, deſcending from the father of lights.* And as for manie cauſes we are to ſeeke God, and to God alone, ſo eſpeciallie for theſe foure.

Firſt, becauſe we haue nothing of our ſelues, nor of any other creature, but whatſoeuer we haue, wee haue it of God: for what haſt thou that thou haſt not receiued? in him wee liue, wee moue, and haue our being. Art thou wiſe in thine owne conceit? O remember that the wiſedome of the world
1.Cor.2 is fooliſhneſſe with God. O conſider that the naturall man
Rom.1 vnderſtandeth not the thinges of God. Theſe things are hid from the wiſe and prudent, and are reuealed to babes and ſucklings. Alas, what were man if he were once left to himſelfe? A map of miſery, and a ſinke of calamitie. Alas, how

were

were he able to resist the fierie darts of the aduersarie, who cõtinually goeth about like a roring lyon, seeking whom he may deuoure? Here ye may note first his malice, for he daily accuseth vs before the chiefe Iudge of the kinges bench: when hee cannot preuaile in this court, but seeth his billes of accusation repelled, then hee remooueth the matter to the court of our owne consciences, where on the one side hee layeth the bookes of the law, and statutes made against sin: on the other side, the billes of accusation brought in against vs out of the bookes of the lawe, alleadging these strict places against vs: *The soule that sinneth shall die the death: Cursed is he that abideth not in euery point of the lawe, to doe it.* On the other side, he bringeth in our consciences to witnesse against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.* 2. Pet. 5 Reue. 2

Then if hee see that wee appeale from iustice to mercy, and say: At what time soeuer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as crafty worldlinges deale in matters of lawe, who when they see their matters passe against them in higher Courts, bring downe their case into the countrie, to be decided by the neighbours: who, either for their simplicity cannot, or for their fauour dare not iudge of the truth of the matter.

So our aduersarie, though God himselfe do discharge vs, though our conscience doth testifie our innocencie: yet he accuseth in the third court before men, where he is bolde to powre out his whole venome and poyson of his malice against vs, and to forge what lyes, and slaunders, and lybels hee list, because hee knoweth they shall bee receiued as true. Thus hee accused Christ Iesus our blessed Lord and Sauiour before Pontius Pilate, and caused diuers false and vntrue witnesses to come in against him.

But if hee were malitious onely to wish our destruction, and not mightie to wreake his malice, wee shoulde haue little cause to feare; but he is mighty, therefore hee is tear-

Luke.11 Eph.6 Reu.12 med a lyon, the power of darkneſſe, a great dragon, which drewe to the earth the thirde part of the ſtarres of heauen: that is, with earthly temptation to haue ouerthrowne them, which ſeemed to ſhine in the Church of God as Lamps, & Starres. O then how eaſie is our ouerthrow, if the Lord did not holde vs vp, which ſhine not as ſtarres in heauen, but creepe like wormes on earth?

3 Yet if hee were but malitious and mightie, it were better with vs, but he is fierce, and therefore called a roring Lyon, who laying wayt for the bloud of the godlie, ſtirreth vp bloud-thirſtie perſecutors, to make themſelues drunke with the bloud of the ſaintes: as moſt grieuouſly he did from the time of Iohn Baptiſt, to the raigne of Maxentius, the ſpace of 294. yeares, ſlaying ſome by the ſworde, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forks of yron preſſing others vnto death with ſtones, deuouring many thouſands of the tender lambes of Chriſts flocke.

4 To this malice, might and rage, is added his ſubtil policy, which he vſeth in circumuenting the faithfull, he doeth not pitch his tentes in any one place, but walketh about from Iohn.1 place to place to ſpie out his beſt aduauntage, in the night he ſoweth Tares, and in the daie hee hindereth the growth thereof.

5 He proceedeth after further, and addeth to his policie induſtrie, hee conſidereth our natures and diſpoſitions, and to what ſinnes wee doe moſt incline: and thereunto he applieth himſelfe, ſometimes by flatterie, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly entiſeth vs, ſometimes by violence he goeth about to enforce vs, ſometime by changing himſelfe into an Angell of light, he endeuoureth to betray our ſoules into his hands, and in whatſoeuer eſtate he findeth vs, hee thereby taketh occaſion to lay ſiege to our ſoules.

Thus ye ſee noted in a word, the force of our aduerſarie: examine nowe your ſelues, whether yee haue any thing in your

your selues, and you shal finde nothing but weakenesse and corruption. It is God that giueth strength to the mightie, wisedome to the prudent, and knowledge to the vnderstanding: he teacheth Dauids hand to fight, and his fingers to battaile, hee giueth strength to his armes to breake a bowe, euen a bowe of steele: wherefore let neither the wise man glorie in his wisedome, nor the strong man in his strength: but let him that glorieth, glorie onely in the Lord. Psal. 144

Secondly, we are to seeke vnto God alone, because none is so present as he for God, because he is almightie, and with his power filleth both heauen and earth, is present alwayes with them that feare him, and readie to succour them in distresse. The Lord is neere to all that call vpon him in truth, he heareth our gronings & sighs, and knoweth what things are necessary for vs before we aske. 2

The third reason why wee must seeke vnto God is, none is so able to helpe vs as he: but of this I shal haue particular occasion to speake when I come to this point, *and pray to the Almighty.* 3

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe vs as he. It is a great courage to vs to make sute, when we are perswaded of the willingnesse of him to whom we make sute: and I pray ye, who was euer more carefull for our saluation, and more watchfull ouer vs than the Lord? who euer put his trust in him, and was confounded? In this respect he is called a father, because, as the father tendreth his sonne, so the Lord doth al those that put their trust in him. Can there bee any more willing to helpe vs than Christ, whose whole head was sicke, and whose hart was heauy for our sakes? yea, in whose bodie, from the sole of the foote to the crown of the head, was nothing but wounds and swellings, and sores? But alas, this was nothing to that hee suffered for our sakes. He was compassed about with feares and horrours, till his sweat was drops of bloud, & his bones bruised in the flesh, he was whipped and scourged, and chastised with sorrows, 4

till he cried out in the bitternes of his ſoule, *O Lord, if it bee poſſible, let this cup paſſe from me.* The heauy hand of God was ſo grieuous vpon him, that hee bruiſed his very bones, and rent his raines aſunder: hee could find no health in his fleſh, but was wounded, yea wounded to the death, euen the moſt bitter death vpon the Croſſe. His tender fingers were nailed to the croſſe, his face was wrinckled with weeping and wailing, his ſides imbrued & gored with his owne bloud, ſpurting and guſhing freſh from his ribs, the ſhadow of death was vpon his eies.

O what griefe could be like to this, or what condemnation could be ſo heauie, ſith there was no wickednes in his hands? ſith he was the brightneſſe of his fathers glorie, and the ſunne of righteouſneſſe that ſhined in the worlde, as to ſee his daies at an end, to ſee ſuch throbbing ſighs & carefull thoughts without cauſe of his, ſo deeply ingrauen in the tables of his breaſt. But was this all? no, my brethren, ſith his excellency was ſuch aboue al creatures, that the world was not worthy to giue him breath, it was a greater griefe vnto him, to ſee himſelfe made a worme, and not a man, a ſhame of men, and contempt of the people: to ſee his life ſhut vp in ſhame and reproches, how could it but ſhake his bones out of ioynt, and make his heart melt in the middeſt of his bowels? who was euer ſo full of woe, and brought ſo low in the duſt of death? vpon whom did the malice of Sathan euer get ſo great a conqueſt?

This though it were exceeding, yet it was not all, no, it was but a taſte of griefe in compariſon of the reſt: beholde therefore (if your vvearie eyes will ſuffer you to behold) the depth of all miſeries yet behind: the ſinne that he hated, he muſt take vpon his owne bodie, and beare the vvrath of his father powred out againſt it. This is the fulneſſe of al paines that compaſſed him round about, vvhich no tongue is able to vtter, or heart conceiue: the anger of the father burneth in him, euen to the bottome of hel, and deepe ſinke of confuſion; it wrapped him in the chaines of eternall death: it

crucified

crucified him, and threw him downe into the bottomleſſe pit of calamity, and made his ſoule by weeping & vvailing to melt into theſe bitter teares trickling from his eyes: *O God my God, why haſt thou forſaken me?*

O that my head vvere a vvell of waters, and a fountain of teares, that I might weep day & night at the remembrance hereof: but leaſt I linger too long about one flowre, vvhile I haue many to gather, I vvill conclude this point thus in a word: Sith Chriſt hath ſuffered theſe, and an infinite number ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine any to bee more willing to helpe vs than he: nay, he is more readie to heare our prayers, than we to offer them vnto him, inſomuch as he complaineth by the Prophet Eſay: *I haue bene found of them which ſought me not, all the day long haue I ſtretched out my hand vnto a rebellious people, wh ch walked in a way that was not good, euen after their owne imaginatio s.* And vnto Ieruſalem hee ſaith, *O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as the henne gathereth her chickens, but you would not.* Wherefore to ende this poynt: Seeke for knowledge, as for a treaſure, and for wiſedome, as for the wedge of gold of Ophir: No mention ſhall be made in compariſon of it, of Corall, Gabiſh, or that pretious Onix: *For wiſedome is more pre: ious than pearles.* But aboue all things, ſeeke it where it may be found and where is the place of vnderſtanding? Surely, man knoweth not the path thereof: the deepe ſayth, It is not in me: the ſea ſaith, It is not in me: death and deſtruction ſay, We haue heard the fame thereof with our eares: all creatures ſay, it is not with vs: but God vnderſtandeth the way thereof: and vnto man he ſaith, *The feare of the Lorde is the beginning of wiſedome, and to departe from euill is vnderſtanding.*

Eſay 65

Math 25

Ioh 28

Pro 9

The third circumſtance is, when wee muſt ſeeke vnto God: and holy Dauid anſwereth, *Early, euen in a time when hee may bee found.* Let vs redeeme the day, which we haue foreſlowed ſo many dayes, wherein wee haue ſo long hard-

Pſal 32

ned our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day of newnes of life, as it is the firſt day of the new yeere: let euen this moment bee the laſt of a ſinfull life, and the firſt day to godlines. And as
Eccle 5 the wiſe man ſaith: *Make no long tarrying to turne vnto the Lorde, and put not off from day to day, for ſuddainely ſhall the Lordes wrath breake, and in thy ſecuritie thou ſhalt be deſtroyed, and ſhalt periſh in the time of vengeance.*

Art thou a Magiſtrate, placed in high roome and authoritie, and ſeated in the throne of dignitie? then vſe not this thy might to wrong and oppreſſion, grinde not the faces of the poore, ſwell not with pride, deſpiſing his lowe eſtate:
Amos 8 *Sell not thy righteouſneſſe for ſiluer, preferring the marchants of Babylon before the citizens of Ieruſalem.*

1.Pet 3 Art thou a priuate labouring man? *Doe thy duetie truelie, be ſubiect, and liue in dread to diſpleaſe the good Magiſtrate.* Art thou olde, and haſt conſumed the flowre of thy youth in wantonneſſe? breake off thy courſe, and frame thy ſelfe to ſobrietie: giue the water no paſſage, no not a little; for if it haue neuer ſo little iſſue, it will ouerflowe thee: and if thou doe ſlacke the raines neuer ſo little, thy ſinnes will carrie thee (like a wilde horſe) thorow brambles and buſhes, and will leaue no ſoundnes in thy fleſh: worke this reformation in thy ſelfe betimes, euen to day, euen this firſt day of the newe yeere: *If yee will heare my voyce, harden not your heartes.*

Art thou young, and dooſt begin to flouriſh like the yong palme tree? O conſider, that the onely way to retaine the bloſſoms of thy beautie, and to keepe thy flowre from withering, and thy leafe from fading away, is to ſeeke earlie vnto God, and to apply thy minde to vnderſtanding, to preuent the morning watches, and to giue thy bodie to bee moiſtened of the morning dew! For beſide the good houres that are well imployed in ſome good ſtudie and holie exerciſe, early riſing bringeth health to thy body, and increaſeth the number of thy dayes.

Seeke therefore, and ſeeke early, conſecrate your ſelues

Nazarites

Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the fleſh, *Striue with the cocke in watchfulnes, and riſe with the chirping of the birdes: ſacrifice your bodie a ſweete ſmelling ſacrifice vnto the Lorde. This ſacrifice is like a ſacrifice of fine flowre: it is like the fat taken from the peace offering: yea, it is better than any ſacrifice, it is like the flowre of roſes in the ſpring of the yeere, and as the lillies in the ſprings of waters, and as the braches of Frankincenſe in the time of Summer*: and as a veſſel of maſſy golde beſet with rich ſtones, as a faire Oliue that is fruitfull, and as the tree that groweth vp to the cloudes. Hauing ſpoken of the Search, it followeth that I ſpeake of the manner how it is to be made. *In* prayer, by theſe wordes, *If thou pray vnto the Almightie.* Eccle 12 Eccle 32. 47.50

I ſhewed yee before, the force of our aduerſarie, receiue now a ſhield againſt his force, euen the ſhield of prayer. He is not to bee reſiſted by ringing an hallowed bell, nor by ſprinkling of holy water, nor by the relikes of Saintes, nor by our owne workes and merites, for theſe are weapons of his owne making, but by an earneſt ſeeking to God, which ſearch and ſeeking muſt be made by prayer, againſt which his poyſoned venome taketh no effect.

It is his malice that accuſeth: prayer pleadeth thy caſe before God, and repelleth all his accuſations: for all the Prophets doe witneſſe, that whatſoeuer wee aske in prayer, if wee beleeue, we ſhall receiue it. It is his rage and furie that ſhould terrifie vs; nay that prayer that ſtrengthened Sampſon to rent a young Lyon, as one ſhould haue rent a kid, hauing nothing in his hand, ſhall ſmite and ſhut vp the mouth of this Lyon. As for his policie and walking vp and downe, ſeeking to deuoure vs, it cannot preuaile; *For the prayer of the faithfull ſhall ſaue them*, and the Lorde ſhall raiſe them vp, and if they haue committed ſinne it ſhall bee forgiuen them, and after this conflict ended, they ſhall triumph for euer with Ieſus Chriſt our Sauiour. But in any caſe ſee you vnite to your prayer knowledge, that you be not ſeduced to Math 2 Iames 5.15

offer

offer your petitions to ſtrange gods, as Saintes, ſtockes or
Iohn 16 ſtones. Then conſent that we aske only in the name of Chriſt Ieſus, not for any deſert of our owne: for whoſoeuer beleeueth in Chriſt, ſhall haue remiſſion of ſinnes, he ſhall not periſh,
Act.2 5.10 but haue life euerlaſting, hee ſhall not come into iudgement, but ſhall paſſe from death to life. Laſtly, a confidence, which is a certaine perſwaſion of Gods mercie toward vs: this is that prayer, of which the lambe teſtifieth, *That whatſoeuer we aske by prayer, it ſhall be giuen vs by God the father.* A thing (dearely beloued) ſo precious, that nothing is more accepted in heauen, nothing more gratefull to God: a ſeruice commanded of God himſelfe, taught by Chriſt our Sauiour, and frequented by the Angels: a thing of more force with God, than any oration of the eloquent.

Haſt thou not heard how the Sunne ſtood ſtill in the firIoſh 6 mament, and was not ſuffered to run his courſe? Ioſua and
2.King.20 Ezechias prayed, and the Sunne ſtood ſtill. Haſt thou not
Dan.6. heard of the ſtopping of the Lyons mouthes? Daniel prayed and his prayer ſtopped the Lyons greedy and deuouring throates. Haſt thou not heard of the diuiding of the red ſea?
Exod.14 the Iſraelites prayed, and the waters of Iorden were dried vp: yea, the Iſraelites prayed, and the waters ſtoode about
Dan.3 them like to a wall. Haſt thou not heard how the fierie furnace loſt his heate? the three children prayed, and the fire loſt his heate. Haſt thou not heard howe the heauens were
1.King.8 opened and ſhut? Elias prayed, and the heauens were ſhut vp three yeares: Elias prayed, and the clouds powred downe raine from heauen.

O ſure fortreſſe, more forcible than any engine, and ſtronger than the gates of hell, and to conclude, the ſumme and ſubſtance of all in few words: the only thing whereby mortall men haue the cloudes, and the ſtars, and the Angels, and all the powers of heauen at commandement. For as Debo-
Iudg.4 rah ſung in her ſong: They fought from heauen, euen the ſtarres in their courſes fought againſt Siſera: for all creatures haue bene ſubiect to the prayers of the faithfull, to reuenge

the

the Lordes quarrell, to helpe the Lorde, to helpe the Lord againſt the mightie. Prayer hath euer bin the cogniſance, and the victorie, and the triumph of the faithfull: for as the ſoule giueth life to the bodie, ſo prayer giueth life to the ſoule.

O that I could engraue the loue of it in your heartes, as with a Diamond, and ſo inſtill your mindes, that my wordes might bee prickes to your conſciences, and thereby giue ye occaſion to pray often. It is a wonderfull matter to bee able to perſwade men, but if prayer bee able to perſwade the liuing God, ô how great is the force therof! it goeth throrow the cloudes, and ceaſeth not till it come neere, and will not depart till the moſt high haue reſpect thereunto. O that you would therefore pray often, & learne of Chriſt (the moſt abſolute patterne of our life) to pray continually. He prayed in his baptiſme, in the wildernes, in preaching, in working of miracles, in his paſſion, on the mount, in the garden, in his laſt ſupper, in commending his ſpirite to God at all times, and in all places, that he might leaue vnto vs an example of the ſame. It followeth, *And pray to the Almightie.* To thoſe three former reaſons which I brought, why wee muſt ſeeke and pray to God alone, I added this as a fourth: becauſe there is none ſo able to helpe vs as the Lord. He that truſteth in the Lorde ſhall be as mount Sion. If God be on our ſide, who can be againſt vs? It is God that iuſtifieth, who condemneth? The Lord deſtroyeth the counſell of the heathen, hee maketh their deuiſes to be of no effect. Chriſt is the Angell of great counſell, wiſedome, and vnderſtanding, and there is no deuiſe againſt the Lorde. The world notwithſtanding is come to that frame, that euery man hath got him a ſtrange kinde of beliefe. Some beleeue not the Lawe, but the prophets: ſome be perſwaded in the ſupremacie, but not in the ſacrament: ſome in free will, but not in merite: ſome in inuocation on ſaints, but not in purgatorie: ſome in pilgrimages and pardons, but not in images: ſome like the doctrine well inough, but not the preachers: the moſt beleeue little, yet many beleeue ſomewhat, few beleeue all; therefore to deale

Luke 6
Luke 6
Luke 6
Iohn 11
Math 26
Iohn 18
Luke 22
Luke 23
Math 19
Pſal 40
Rom 8
2. Tim 4
Pſal 83
Eſay 9
Prou 2

plainely, becauſe plaine dealing is beſt, you muſt not beleeue by the halfes: I meane, you muſt not repoſe ſome truſt in God, and ſome in Saintes, but all in the Lorde. *The gods of the Gentiles they haue mouthes and ſpeake not, eies and ſee not, eares and heare not.* then what can bee looked for at their handes? But the Lord is ſtrong and mightie, a mercifull God: and therefore thorow the Scriptures: he is called a Rocke, a Fortreſſe, a ſtrong Tower, a Shielde, a horne of ſaluation, a refuge, the Lord of hoſtes, with other ſuch like appellations, that we might bee aſſured, that our helpe and deliuerance commeth from the Lord.

Pſalm 105

Pſalm 18.

Putteſt thou any truſt in man, whoſe breath is in his noſtrils? Curſed is he that maketh man his ſtrength & fleſh his arme. Surely Pharaoh and all princes are a broken ſtaffe, on which if a man leane, it will ſtrike into his hand and pearce it, & lay him groueling in the duſt: *It is better therefore to truſt in the Lord, thã to put any confidence in Princes.* Thinkeſt thou that Angels, or Saintes, or Images can helpe thee? O fooliſh and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themſelues. The Angel in the reuelation, forbiddeth Iohn to worſhip him. As for the image, we reade that to turne the glorie of the incorruptible God, into the ſimilitude of a corruptible creature, is idolatrie. Well may I then affirme with Moſes, *Curſed be the Image, and the Image maker.* The concluſion therefore of this point is this, that we ſeeke the Lord and his ſtrength euermore, that we pray vnto God in humilitie & ſinceritie, and in full aſſurance of faith continually, who without end is to be ſought, becauſe without end he is to be beloued.

Ierc. 77.
1. King 16
Pſalm 18
Reue 19
Rom 1
Deut 27

The third thing contained in our dutie is, what effect this ſeeking and praying ought to worke in vs, comprehended in theſe words: *If thou be pure & vpright:* If the cloudes be ful, they will powre forth raine vpon the earth: & vnpoſſible it is, that a man that ſeeketh after God and prayeth vnto the almightie, ſhould not bring forth the fruits of a godly life, for if the tree be good, the fruits cannot be bad: & if the head of the

water

water be pure, it wil ſend forth pure waters into the ceſterns. Wherefore as good motions are ſtirred vp by prayer, ſo muſt they bee foſtred by practiſe of life, according to that of the Apoſtle: *Quench not the ſpirit, nor griene the holy one of God,* 1. Theſ 6 *by whome ye are ſealed to the day of redemption.*

He quencheth, dearly beloued, the ſpirit, which being once lightened with the ſparkles of faith, & felt Gods motions in Epheſ 4 his hart, doth neglect to increaſe the one to a flame, & the other to good workes in his life, but with the dog turneth to his vomit, & with the Sow that was waſhed, to her wallowing againe in the mire. Therefore (beloued) loue and ſeeke the Lord, pray to the almightie, be pure and vpright in conuerſation, fly from ſinne as from a ſerpent; for if thou come neare, it will bite thee. The teeth thereof are as the teeth of a Lyon, to ſlay the ſoules of men, and all iniquitie is as a two edged ſword, the woundes that it giues cannot bee healed. I dare not ſtand as I would vpon theſe pointes, fearing tediouſnes: wherefore let this ſuffice for the former generall part, concerning the dutie we owe vnto God.

Now Gods promiſes for the performance hereof, yeeld vnto vs moſt plentifull matter of doctrine & conſolatiō. Firſt, of his iuſtice, that as he will ſuffer no ſin vnpuniſhed: ſo he will leaue no good work vnrewarded, but giueth to euery ſeueral actiō his ſeueral hire, & iuſt recompence of reward. Shall the howre come, in which al that are in their graues, ſhal heare a voice, & come forth, they that haue done wel, to the reſurrection of life, they that haue done euill, to the reſurrection of condemnation? Shall the Lord ſearch Ieruſalem with Lanthornes? Shall all foule corners be ſwept, and all pleites and wrinckles be vnfolded? Shall the ſea, graue, death, and hell, giue vp all that is in them? and ſhall all the dead (both great and ſmall) ſtand before God, when the bookes are opened? and ſhall euery man haue prayſe of God according vnto his deſerning? Shall wee then diſcerne betweene the veſſels of honour and of wrath, betweene ſheepe and goates, the iuſt and vniuſt? Finally, ſhall there be an infallible generall, &

incorrupt iudgement, wherein the booke of all our offences
1.Theſ 5 ſhall be laide wide open? Now God bee mercifull vnto vs;
be fauourable O Lord, be fauourable But to proceede, it is
Epheſ 4 thy nature O Lorde, to gather vp the wheate, and burne the
tares, to cut downe all fruitles trees, & caſt them into the fire,
yea, into a fierie furnace, that neuer ſhall be quenched, into
an vtter darkeneſſe, where is weeping, wayling, and gnaſhing
of teeth; then be fauourable O Lord, be fauourable.

Doth not the Lord ſpare Dauid, a king and a prophet for
murther? doth he not ſpare the Sichemites for adulterie? nor
Abſalom for treaſon? nor Saul for tyrannie? nor Eli for neg-
ligence? nor Achab, Ieroboam, nor Iezabell for crueltie? nor
Herod, Nabuchadnezzar, and Lucifer for pride; nor Pharaoh
for incredulitie: then be fauourable O Lord, be fauourable to
vs, in whom almoſt euery one of theſe ſins doe dwell and re-
maine. Did the Lorde for corruption ouerflow the worlde
with water? did hee burne Sodome for her villanie? did hee
caſt Adam and Eue out of Paradiſe, for eating of the forbid-
den fruite? did he ſtone a poore wretch to death, for gathe-
ring chips on the Sabboth day? then be fauourable O Lorde,
be fauourable vnto vs. But dooth not the Lord ſpare the Ce-
dar tree for his height? nor the Oke for his ſtrength? nor the
Poplar for his ſmoothnes? nor the Lawrell for his greeneſſe?
No verily, from the Cedar that is in Lybanon, euen to the hy-
ſop that groweth out of the wall, yea, euery one that brin-
geth not forth good fruite, is hewen downe and caſt into the
fire: it is a righteous thing with God, to render vengeance to
thoſe that diſobey him, and to deſtroy ſuch as haue forſaken
the lawe, by euerlaſting perdition.

Reue 1.7 Behold, the Lord ſhal come in the great and latter day of
2.Cor 5 iudgement, when none ſhall eſcape his iudgement ſeat, with
cloudes ſhall he come, and euerie eie ſhall ſee him, euen they
which pierced him thorow, ſhall alſo wayle before him, be-
ing ſummoned all to appeare moſt fearfully before his imperiall
throne of maieſtie: the be fauorable O Lord, be fauorable. A-
las, with what eies ſhal we miſerable ſinners behold him, ſo

glorioufly

glorioufly ſitting in his royall kingdom, with all his mightie and holy angels, and whole number of ſaints ſounding with the voice of the archangell, and trumpet of God, cauſing the heauens to paſſe away with a noiſe, and the elements to melt like waxe, & the earth to burne with the works thereof? yea, with what eies ſhall wee behold him, when wee ſee the Sun darkned, the Moone eclipſed, and the ſtars fal down from heauen? But alas, when he taketh the furbiſhed blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, vvhen hee ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall be quenched, to reuenge vppon the wicked: into what a plight are they then driuen? then leaue they off; be fauorable O Lord, be fauorable, and ſay to the hils; O ye mountains, come and couer vs, O ye waters come and ouerwhelme vs: wo, wo, wo, how great is this darknes? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happines, as neither tongue can vtter, nor heart conceiue.

The ſecond thing wee haue to note in his promiſes, is his mercy which exceedeth al his workes. For God, though he haue giuẽ a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not impaired: he is content to accept our weakneſſe as our ſtrength, to recompence our imperfection with rewarde of greateſt perfection, and that which we can performe but in ſmall part he is content to accept as whole, not for any deſert of ours, but in the ſatisfaction of his ſon, who paide with the ſeale of his own bloud, the ranſome for our ſins, he hath cancelled the handwriting that vvas againſt vs. Wherefore we are to pray vnto God, that vvhenſoeuer our ſinnes ſhall come in queſtion before him, that hee would looke vppon Chriſt Ieſus, the true looking glaſſe, in whom he ſhal find vs moſt pure and innocent, and to ſhine moſt cleerely in the righteouſneſſe which he hath giuen vs by faith: ſo that wee appeare not in our own righteouſneſſe, but in the righteouſneſſe of the lambe, who hauing taken away the ſins of the

world,and hauing made vs as white as ſnowe, though wee were as red as crimſon, ſaith,he will be mercifull to our iniquities,and wil remember our ſinnes no more.Of him do al the Prophets beare witneſſe, that through his name al that beleeue ſhal receiue remiſſiō of their ſins. Againe,Drinke ye all of this,for this is my bloud,which is ſhed for the remiſſion of ſins.Chriſt gaue himſelf for our ſins,that he might deliuer vs from the curſe of the law,euen according to the will of the Father.Chriſt bare our ſinnes in his own body on the tree,that we being deliuered from ſin, might liue in righteouſnes,by whoſe ſtripes we are healed,for we were as ſheep going aſtray,but are now returned to the ſhepheard and biſhop of our ſoules. It is no more but beleeue,& be ſaued:beleeue,and receiue remiſſion: beleeue,and lay off thine own righteouſnes,and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted lambe.

Dauid was yong,and after was old,yet in all his daies hee neuer ſaw the righteous forſakē. Somtimes he ſcourgeth his childrē,but like a louing father he laieth no more vpon them thā they are able to beare,for he afflicteth thē for his own iuſtice,becauſe they are ſinners: for his wiſedome, to exerciſe their faith:for his mercy,to cauſe thē to repent. but this is the end of al,he helpeth thē in their diſtreſſes,he reuengeth himſelfe vpon his enemies, & giueth to his people reſt and quietneſſe. O that we would therefore praiſe the Lord,and forget not al other his ſingular benefits: O that we would confeſſe,that his mercy endureth for euer.

The third thing to note in his promiſes,is his boūtiful kindnes,in requiting ſo ſmal a thing,with ſo great & liberal bleſſings:and bindeth himſelfe by obligation(as it were)that as ſure as we performe the one,ſo hee will not faile to accompliſh the other.

The fourth,is his patience and long ſuffering,which is not ſlacknes,as ſome men account ſlacknes:but is patience,becauſe willingly he would haue no man to periſh,but gladly would haue all men come to repentance. Hee is content to

ſtaie

ſtay our leaſure, till we ſeeke and pray vnto him; and neuer ſmiteth, till there be no hope of redreſſe.

The firſt, is his loue, in that he is content to ſtir vs vp to holy exerciſes, & purity of life, & to allure vs with faire promiſes of aid, & proſperous increaſe of al his bleſsings in this world. The particular examination of theſe bleſsings would require a larger diſcourſe, thã (fearing tediouſnes) I dare preſume to trouble ye withal: wherefore a word of each, and ſo I end.

Touching the firſt, where it is ſaid, *God wil awake vp vnto thee*, it is a greater benefit than the words import: for it ſignifieth, not only that he will heare thee, but that he will alſo do what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lord is ſaid to bee aſleepe: but as ſoone as the ſinner awaketh from ſin, God will ariſe (ſaith Dauid) Pſalm. 78 and his enemies ſhall be ſcattered, and they that hate him, ſhal fly before him: as the ſmoak vaniſheth before the wind, & as the waxe melteth before the fire, euen ſo ſhall the wicked periſh at the preſence of God. Wherfore as Paul exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtãd vp frõ the dead, & Chriſt ſhal giue thee light*: awake vnto God, & God wil awake vnto thee, & Chriſt euen the ſon of God, the bright morning ſtar, ſhal giue thee the light of life. Ephe. 5

In the ſecond, he promiſeth abundance of worldly bleſſings, in recõpence of praier, for it is ſaid, *He wil make the habitations of thy righteouſnes proſperous*, that is, the Lord will Reue. 22. 2 Pſalm 1. 13 make peace within thy wals, & proſperity within thy palaces: he will cõmand his bleſsings to be with thee in thy ſtore houſe, and in al thou ſetteſt thy hand vnto: he will open vnto thee his good treaſures, euen the heauens to giue raine on thy land in due ſeaſon. Thou ſhalt lay vp gold, as the duſt, & the gold of Ophir, as the flint of the riuer: thou ſhalt waſh thy paths with butter, & thy rocks ſhal powre out riuers of oyle: thou ſhalt cal ſaluation thy wal, & praiſe ſhal be in thy gates. Lo, thus ſhal the man be bleſſed that feareth God. Prou 28 Iob 22 Pſal. 128

Laſtly, for *being pure & vpright*, he wil make thy latter end greatly increaſe, & that thou maiſt the leſſe miſtruſt his promiſe,

miſe, he will do it, though thy beginning be but ſmall.

Here (brethren) ye ſee what a ſea of matter is offered me, wherunto if I would commit my ſelfe, I might diſcourſe vnto ye, what ſtrange euents (by Gods prouidence) haue happned in the world, what great kings and potentates haue bin plucked down from their thrones, and vvhat contemptible perſons in the eie of the world, haue bin aduanced to their roomes. How Mardocheus a ſtranger vvas exalted into Hamons place: how Ioſeph and Daniel, the one a bond-man in Egypt, the other a captiue in Babylon, vvere made princes in thoſe kingdomes. But becauſe I vvil not ouermuch tranſgreſſe the bonds of modeſty, or hold yee longer than in this place I haue beene accuſtomed: only remember vvhat the Prophet ſaith; *He raiſeth the needy out of the duſt, and lifteth the poore out of the mire that he might ſet him with the princes, euen with the princes of the world.*

Heſt. 8
Gen. 30
Dan. 6
Pſal. 113

Remember the example of Dauid, vvhom the Lord choſe and tooke from the Ewes great vvith young: that he might feed his people in Iacob, and his inheritance in Iſrael. Remẽber the example of Iob, hovv the Lord turned the captiuitie of Iob, as the riuers in the ſouth, how he bleſſed the laſt daies of Iob more thã the firſt, hovv he gaue him ſheep, & camels & oxen, & ſhe aſſes, in more abundance than he had before, hovv he increaſed him vvith ſons and daughters, euen to the fourth generatiõ, ſo that he died being old & ful of daies. Remember euen our own eſtate, for vvhom the Lord hath don great things already: as created vs, and redeemed vs, & ſanctified vs, and not long ſince deliuered vs from the gaping iavves of thoſe that ſought to ſuck our bloud. Vpon ſome he hath beſtovved humility, vvhereby their minds are adorned vvith vertue: honor vpõ others, vvherby their perſons are inueſted vvith maieſty: vpon others comlines, vvherby the other tvvo are graced: vpon others orchards, vvhich they plãted not, or at leaſt vnto vvhich they gaue no increaſe: vpon others increaſe of vertuous children, whereby their poſterity is preſerued: vpõ others, the free paſſage of his word, vvhich

Pſal. 78
Iob. 42
Pſal. 126
Pſal. 41.

a long time had beene obſcured by ignorance, the mother of deuotion, as the ſhauelings call it, but vnder a ſtepdame of deſtructiō, as we perceiue it: & though he beſtow but ſom one or two of his bleſſings vpon vs, yet how much are wee bound for theſe bleſſings, to ſing praiſe, & honor, and glory, vnto him that ſitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath beſtowed all theſe bleſſings, O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to reioice in God their Sauiour. Examine then your owne conſciences, I beſeech yee, whether God hath beſtowed all theſe bleſſings vpon you or no, and if he haue, O what great cauſe haue yee to come before his face with praiſe, to ſing lowde vnto him with Pſalmes, to worſhip & to fal downe before him, to giue vnto the Lorde the glory of his name, to bring an offering of thankſ-giuing, and to enter into his courts with praiſe. And yet who knoweth whether the Lord hath greater bleſſings for yee in ſtore? ye may bee ſure hee will pull downe the mightie from their ſeate, and exalt the humble and meeke. Surely, the Lorde doth vſe vertue as a meane to bring vs to honor, and whoſoeuer you ſhall ſee endued with the vertues of this text, I meane, with ſeeking vnto God, with prayer and puritie of life: ye may bee ſure there is a bleſſing reſerued for him of the Lord, yea, ſuch a bleſſing, as though his beginning bee but ſmall, yet his latter end ſhal greatly encreaſe. Pſalm. 99 Pſalm. 96

God increaſe the loue of theſe thinges in our hearts, and make vs worthie of Chriſts bleſſings, which he hath plentifully in ſtore for vs: that after hee hath heaped temporall bleſſings vpon vs, hee would giue vs the bleſsing of all bleſſings, enen the life of the world to come.

FINIS.

MARIES CHOISE.

Luke 10.38.39.&c.

38 *Now it came to paſſe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her houſe.*

39 *And ſhe had a ſiſter called Mary, which alſo ſate at Ieſus feet, and heard his preaching.*

40 *But Martha was cumbred about much ſeruing, and came to him and ſaid, Maſter, doeſt thou not care, that my ſiſter hath left me to ſerue alone? bid her therefore that ſhe helpe me.*

41 *And Ieſus anſwered, and ſaid vnto her, Martha, Martha, thou careſt and art troubled about many things.*

42 *But one thing is needfull, Mary hath choſen the good part, which ſhall not be taken away from her.*

AS Chriſt had ſhewed himſelfe louing vnto Lazarus and his ſiſters, in raiſing him from the death of the bodie, and them from the death of the ſoule: ſo doe they here ſhewe their thankefull mindes to Chriſt againe, the one by receiuing him into her houſe, and the other by entertaining him into her heart. As hee was God, he was receiued of Mary: as he was man, he was receiued of Martha. They both deſired to entertaine our Sauiour: as Iacob and Eſau deſired to pleaſe their aged father: but Mary made choiſe of the better part, and was preferred before her ſiſter, as Iacob ſped ſooneſt of moſt dainty veniſon, and preuented his brother of the bleſſing. And although the care of Martha in entertaining of Chriſt be not to be miſliked, yet

Iohn 11

Gen 27

Maries diligence in hearing his doctrine, is of purpoſe preferred, to teach vs, that it is much better with Mary to ſtudie in the worde, and firſt to ſeeke the kingdome of God, than
Math 6.33 with Martha to labour in the worlde, and to neglect that heauenly kingdome. And yet notwithſtanding, ſuch is the corruption of this ruſty age, that our greateſt care is to prouide for this preſent life, as the rich man, Luke. 12. that inlarged his barnes wherein to put his ſtore for many yeares: but wee neuer or verie late remember to prouide for the life to come, like that other rich man, Luke. 16. that neuer thought of heauen, till hee was tormented in the flames of hell.

In the 11. of Iohn, Chriſt is ſaid to loue the whole familie, and here he is ſaid to come vnto them. For whome hee loueth hee cannot chooſe but viſite, like the friends of Iob
Iob 2 that came to comfort him in his great aduerſitie: yea, and the greater loue he beareth vnto any, the oftner hee will reſort vnto them, yea, he will come and dwell with them, Ioh. 14.23. Like Iacob that came downe into Egypt, to his beGen 47 loued ſonne Ioſeph, and dwelt in Goſhen. But Chriſt is yet
Gen 45 more kind then Iacob was, for he came not till hee was ſent for with horſes and Chariots: but Chriſt came of his owne accord to this beloued familie.

Thus doth he alwaies preuent vs with his bleſsings: before he was deſired he came into the world, he called his Apoſtles before they came to him, and before he was requeſted hee came vnto this noble houſe. O happie houſe that entertayned ſuch a gueſt, but thrice happie inhabitants to whome ſuch a gueſt would vouchſafe to come! When hee came to the ſwiniſh Gadarens, they deſired him to depart
Luke 8 out of their coaſtes, preferring their ſwine aboue their Sauiour: but this godlie familie receiued him into their houſe, preferring their God before their golde, and the health of their ſoules before their worldlie wealth. They receiued him into their houſe, who had not a houſe wherein to put
Math 8.19 his head. Wherein their hoſpitalitie is commended, and

ſhall

ſhall certainly bee rewarded at the dreadfull day: for vvith this and ſuch like workes of mercy, the Lorde ſhall anſwere the ſentence of iudgement, which is to bee denounced agaynſt the wicked, that neuer exerciſed thoſe workes of mercy.

Let vs learne by their example to bee harborous, and giuen to hoſpitalitie, vvhich is ſo often commended vnto vs in the Scripture, and ſhall be ſo richly rewarded at the laſt day. Thoſe godly Fathers, Abraham and Lot, entertained Angels in the habite of ſtraungers: ſo wee may daily entertaine Chriſt Ieſus in the habite of a poore man, of a blinde man, of a lame man, and whatſoeuer is done vnto anie of theſe that are his members, he accounteth and accepteth as done vnto himſelfe. Gen.18 Gen.19

Nowe as the vertue of hoſpitalitie is commendable in all ſortes of men: ſo is it more eſpeciallie commended to the Miniſters, vvho are expreſlie commaunded by the Apoſtle among other thinges, to bee giuen to hoſpitalitie. 1.Tim.3.2. Vnto the Leuites in the time of the lawe, the Lord appoynted cities of refuge, to ſignifie that the Miniſters houſe ſhuld be the poore mans harbour, and his ſtore their treaſurie: but the true Miniſters of our dayes haue no cities of refuge for others, for they haue none for themſelues: they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne. Num.35

When Martha had thus entertained Chriſt as hee was man, into her houſe, Mary began to entertaine him as hee was GOD into her heart, ſhe ſate at his feete to heare his preaching, for no ſooner was Chriſt come into the houſe, but that he tooke occaſion to teach and inſtruct the familie, and in ſtead of bodily foode, which they beſtowed vppon him, to giue vnto them the foode of the ſoule. Thus doth he alwaies ſhew himſelfe a thankfull gueſt, into what houſe ſoeuer he entreth, hee leaueth better things behind him than he findeth, hee loues not to bee in Zacheus debt for his dinner, for in ſtead thereof hee bringeth ſaluation to his houſe, Luke.19

neither

neither doth he leaue his ſupper vnpaid for here, for in ſtead thereof he beſtoweth vpon them an heauenly ſermon. This ſhould be the exerciſe of faithfull Miniſters, when they are
Math 5.13 inuited to great feaſtes, that as they are called the ſalt of the earth, which ſerueth to ſeaſon the meates, to make them ſauorie, and preſerue them from putrifaction, ſo they ſhould ſeaſon the table talke with ſome godly conference, to miniſter grace vnto the hearers, Ephe. 4.29.

Theſe ſiſters were godly women, and both earneſt fauorers of Ieſus Chriſt, and yet in the manner of their deuotion there is ſuch difference, that the worldly affection of the one, may in ſome ſort be miſliked, in reſpect of the godly exerciſe and practiſe of the other: Martha is ſore incumbred with much ſeruing, where a little ſeruice had bin ſufficient, but Mary is attentiue to heare the word of God, which neuer can be heard ſufficiently.

Math. 5. Luke 4 Iohn 8 Mary ſitteth to heare the word, as Chriſt vſed to ſit when he preached the word, to ſhew that the word is to be preached and heard with a quiet minde. In a ſtill night euerie voyce is heard, and when the bodie is quiet, the minde moſt commonly is quiet alſo. But Martha is troubled with other
Math 5.13 affaires, and therefore vnfit to heare the word: as the ground that is ſurcharged with ſtones, or ouergrowne with weedes and thornes, is vnfit to receiue the ſeede, or yeeld any fruite to him that tilleth it. As often therefore as we come to heare the word of God, we muſt not come with diſtracted minds, wee muſt not trouble our ſelues with the cares of this life,
Luke 8.14 which (as our Sauiour ſaith) are thornes to choake the
Exod 3 word, and to make it vnfruitfull. For as Moſes was vnfit to
Mark 10 talke with God till he had put off his ſhooes, and the blinde man vnfit to come to Chriſt, till he had throwne away his cloake: ſo wee muſt thinke our ſelues vnfit to heare the worde, and vnapt for euery heauenly exerciſe, till wee haue put off our ſhooes, that is, our worldly cogitations and affections, and till we haue caſt away our cloake, that is, all lets and impediments which might hinder vs from profi-

ting

ting in our profession.

When our mindes are quiet, we are fit to deale with heauenly matters, therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when we are most priuate: he appeared to Abraham sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by Philips preaching. Gen. 18 Actes 2 Actes 8

Marie sate at Iesus feete, yet sate she not sleeping, as many sit at the preachers feete, but she sate at Christ his feete, and heard his word. As Paul was brought vp at the feete of Gamaliel, and was perfectly instructed in the law of the fathers. Actes 22

Her humilitie is commended, in that she sate at Iesus feet, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her sister, to signifie that the hearing of the word must be preferred before all worldlie busines.

Her diligence and humilitie serueth to condemne our negligence, and contempt of Christ and his word: we do not sit at Christ his feete, nay wee rather set Christ at our feete, when we are so negligent in hearing of his word.

Wee are as slowe to come to the Church, as the Rauen vvas to come to the Arke, and as loath to spend any time in the seruice of God, as Pharaoh vvas loath to let the Israelites goe to serue the Lord. If a commoditie vvere to bee seene vvhereout some profite might arise, how careful vvould vve be to procure it? vvhat paines vvould vve take to get it? Absolon vvas not more desirous of a kingdome, than the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the worde preached without some hinderance to their worldly busines, and some extraordinarie charge to their purse, then like the Gadarenes, they are content to take their leaue of Christ and his worde, and had rather lose that heauenlie pearle, than they would parte from their worldlie pelfe. Gen 8 Exod 8.32 2. Sam 15 Luke 8 Math 13.45

Thus

Thus in Chriſt wee haue the patterne of a good paſtour, and in Marie the patterne of a good hearer: Let Miniſters
2.Tim 4.2 learne by his example, to take all occaſions to preach the worde, to bee inſtant in ſeaſon and out of ſeaſon: and let Chriſtians learne by her example, firſt to ſeeke the king-
Math 6 dome of God and his righteouſneſſe, and then to prouide for the things of this life.

While Marie was carefull for the foode of the ſoule, Martha was curious to prouide foode for the bodie, her greateſt care was to entertaine Chriſt, & to make him good cheere, to teſtifie her thankfull minde vnto him that had done ſo great thinges for them, hee had raiſed her brother Lazarus from death to life, therefore he was worthie to bee well entertained.

1.King 17 2.King 4 If Elias deſerued to bee well dealt withall at the hande of his hoſteſſe, whoſe ſonne he had reſtored to life: or Eliſa deſerued ſuch entertainement for her ſonnes reuiuing: then ſurely our Sauiour Chriſt was worthie to bee welcome hether, where he had raiſed Lazarus out of his graue, wherein he had lien by the ſpace of foure dayes before. It was well
Iohn 11 done therefore of Martha to ſhew her thankfull minde vnto Chriſt, but it was not well done at that time to ſhew her ſelfe thankefull in that manner, it was then time to heare the worde: for at that time Chriſt preached the worde, it was no time for her to ſpend that time in other affaires, and to neglect the greateſt affaire, the meanes of her owne ſaluation.

It was not vnlawfull for Martha to labour, no more than it was vnlawfull for Peter to ſleepe: but when Chriſt was preaching, it was no time for her to bee ſo buſie in ſeruing,
Math 25 no more than it was time for Peter to ſleepe, when Chriſt willed him ſo earneſtly to watch and praye. When Chriſt
Luke 5 preached out of Simons ſhippe to the people that ſtoode vpon the ſhore, it was no time for Peter to play the Fiſherman. But when Chriſt had left ſpeaking, and commaunded him to lanch into the deepe, then it was time for Peter to let

downe

downe the net. There is a time wherin we ought to labour in our vocation, and a time wherein we ought to heare the word, and as wee may not vtterly neglect our lawfull callings, to follow Sermons: so must we not bestow the Sabboth, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (saith the wise man) Eccle. 3. and euery thing is seemely in his conuenient season, but when thinges are done preposterously and out of order, there followeth confusion.

Although Martha did not heare Christ, yet did she labour for Christ: many in our dayes will neither labour for Christ, nor heare of Christ; but as the Israelites were wearie of their iourney in the wildernes, and lothed that heauenly Manna; so these men are wearie of euery godly exercise, and are soone cloyed with the word of God. Num 21

The fiue foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spende this time of grace vainely and wantonly, as though after this life there were no time of iustice and vengeance to bee feared. The day serueth for their pride or profite, the night is spent in sporte and pleasure, and no time is left to heare the worde. When we are praying, they are playing: when we are preaching, they are eating and drinking, like the olde worlde, that ate and dranke, that married wiues, & gaue in marriage, while Noah was preparing the Arke for the sauing of his household. And as Baals priestes wounded themselues to serue their idol: so these men take dangerous courses, & strangely trouble themselues to serue the diuell. Mat 16 Gen 6 Heb 11 1.King 18

Now Martha findeth her selfe agrieued, and begins to enuie her sisters exercise, as Iosephs brethren enuied him for his dreames: and the sonnes of Ishai, that disdayned their brother Dauid, for his forwardnesse in the combat with Goliah. Gen 37 1.Sam 17

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the

hearing of the matter, and decide the controuersie, Martha plaieth the plaintife, and accuseth her sister. Mary the defendant answereth by her aduocate, and Christ himself that tooke vpon him the office of an Aduocate, is become the Iudge, and giueth sentence on Maries side: Martha complaineth of her sisters slouthfulnes, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed speedily. But Christ first reproueth Marthaes curiositie, and then excuseth, yea, and commendeth Maries care. In Martha it appeareth how willing wee are to please our selues in our own conceites, and how readie to conceiue amisse of others doings, yea, sometimes to preferre our owne defects, before the perfections of other men. If Dauid chasten his soule with fasting, it shall bee turned to his reproofe: If he put on sackcloth, to testifie his cõtrition, they iest at him, and the drunkardes make songs of him. If Iohn Baptist be temperate in his apparell and diet, they will say he hath a diuell. If Paul answere discreetly for himselfe, he shall be charged to bee madde with ouermuch learning; yea, if our Sauiour Christ himselfe frequent the cõpanie of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of Publicans and sinners. Amongst vs, if there be any that bee more forward in religion than the rest, & more diligent to heare the word, as Marie was, there shall not want some or other to censure them at their pleasure, yea, to find faults, & to condemne thẽ for so doing, yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answered for Marie, when she held her peace: so the Lorde will defend their cause, and take their part against their aduersaries. The Lorde cannot abide to heare his seruants ill spoken of, but is alwayes readie to maintaine their right, and to answere for them. He will not suffer Laban to speake an ill worde to his seruant Iacob. And if Aaron & Miriam murmure against Moses, the Lorde will punish it with leprosie. What a comfortable thing is this to the godly, ỷ the king of kings will take their partes, and will not suffer them to sustaine any wrong? He is a most sure and trustie friend, that

Psal 69

Luke 7.33

Actes 26

Luke 7.34

Gen 3.24
Num 12

will

will not abide his friends to be backbited or ill spoken of, but either he will answere in their defence, or he will finde some meanes to stop their mouthes, and restraine the slaunderous tongues of their enemies, as sometime he stopt Balaams passage, when he went to curse his people, & caused the dumbe beast to speake, and to reproue the madnes of the Prophet, rather than hee would haue his people to be cursed. Num 22. 2. Pet. 2. 15

The repetition of Marthaes name argueth the vehemencie and earnestnesse of this admonition. The Lord is faine to be very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto Abraham, hee called him twise by name: Christ called Peter thrise by name, Iohn 21. to cause him make his three-folde confession, to make amends for his three-folde deniall. And when the Lord spake vnto Samuel, he called him 4. seuerall times by name, before he answered: for such is the great mercie of God, that he is content to admonish vs often of our duetie, & such is the dulnes & peruersenes of our crooked nature, that wee cannot be gained by the first admonition: but the Lord must cal vs oftē & earnestly, before we wil hearkē vnto him. Gen 22. 1. Sam 3

There are two thinges in this speach of Christ to be obserued. The first is, his modest reprehension of Marthaes immoderate care: the other is, his friendly defence of *Maries choise*. Though Martha was very careful to entertaine Christ in the best manner, yet if he perceiue any thing in her worthie of reprehension, hee will not sticke to tell her of it: hee will not soothe her in her saying, nor sooth her in her own conceit, for all the trouble and cost that shee bestowes vpon him. If we be often inuited to some mans table, and kindly entertained, it would be vnkindly taken, if we should finde fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselues, when they are inuited to great feastes, namely, to speake their conscience freely when they see a fault. The best requitall that we can make for our good cheare, is to giue good counsell and wholesome admonition to them that in-

uite vs. When Christ dined with the Pharise, Luke 11. and was misliked for not washing before dinner, he tooke occa-
Luke 14 sion to reproue their hypocrisie, their outward shewe of holinesse, which was the sin of the Pharises: and at an other time he noteth them, for pressing to the chiefe places at banquets, & sheweth what modestie is to be obserued in sitting down to meate, and what guests should be bidden to our table. So should Preachers behaue themselues towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guestes, to say vnto them thus, or otherwise as the case requireth: I will warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnes & oppression, that you would leaue your swearing & blaspheming the name of God, that you would forbeare to prophane the Lordes Sabboth, that you would leaue your pride and excesse in your diet and apparell, that you would forbeare to speake ill of any behind their backes, or to beare any malice or hatred to any of your neighbors.

These are the faults which are easie to bee espied almost in euery place, and these are the faultes which the faithfull minister of Christ Iesus should not leaue vnreproued where-
1. King 18 soeuer he commeth. But as Elias told Ahab of his Idolatrie,
Math 14 though he were his king, and Iohn Baptist tolde Herode of
Marke 6. 20 his adulterie, though he did many things for him, and heard him gladly: so should the Preachers reproue the people for their notorious offences, notwithstanding some fauours and curtesies receiued from them.

If Christ had cause to finde fault with Martha for her too much diligence in his entertainement, it seemes he was not curious of his diet, but would haue bene content with simple cates: he was no delicate or daintie guest, he did not affect or delight in sumptuous banquets, or costly fare, hee rather requireth a religious heart, a constant faith, a willing minde to heare the word, with an earnest care to liue thereafter. These are the thinges wherein the Lorde delighteth, these are the iuncates which he desireth, and which hee pre-

ferreth

ferreth before all earthly cheare.

Thus is Martha reprehended for her curioſitie: now let vs ſee how Marie is excuſed and commended for her godly eare. One thing is neceſſarie (ſaith Chriſt;) and what is that one thing? Euen to heare the word preached, which is the power of God to ſaluation, to euery one that beleeueth. A man may better want all thinges, than that one needefull thing, and yet we deſire all other thinges, and neglect that one thing, which is ſo needefull.

This one thing hath Marie choſen, and therefore hath choſen the better part. Marthaes part is good, becauſe it prouideth for this preſent life: but Maries part is better, becauſe it leadeth to eternall life. It is good to bee occupied about our calling, to get our liuing: but it is better to bee occupied in hearing the worde, which is able to ſaue our ſoules. As the head and the foote are both needefull in the bodie, ſo Mary and Martha are both needfull in a Commonwealth: man hath two vocations, the one earthly, by his labour, the other heauenly by his prayer. There is the actiue life, which conſiſteth in practiſing the affayres of this life, wherein man ſheweth himſelfe to be like himſelfe, and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenlie thinges, wherein man ſheweth himſelfe to be like the Angels: for they which labour in their temporal vocations, doe liue like men, but they which labour in ſpirituall matters, liue like Angels. When they heare the word, God ſpeaketh vnto them: when they pray, they ſpeake vnto God, ſo that there is a continual conference betweene God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loued Martha for her hoſpitalitie, as Iſaac loued Eſau for his veniſon. So did he loue Marie for her diligence in hearing his word, as Rebecca loued Iacob for hearkning to her voice. A nurſe which hath her breaſt full of milke, doth loue the child that ſucks it from her: and Chriſt which hath his breaſt full of heauenly milke, is glad when he hath children to ſucke the ſame. Let vs therefore (as the Apoſtle willeth vs. 1. Pet. 2. 1 2.) laying aſide al malicioufneſſe, and al Gen. 25. 28.

guile, and diſſimulation, and enuie, and all euill ſpeaking, as new borne babes deſire the ſincere milke of the word, that we may growe thereby to bee perfect men in Chriſt Ieſus: let vs breathe after the fountaine of liuing water, which
Pſalm 42.1 ſpringeth vp vnto eternall life, as the faintie Hart deſireth the water brooke to quench his thirſt: and for as much as many things are ſo troubleſome, and one thing is ſo needefull, let vs ſeeke that one needful thing, the end of all thinges,
Eccle 12.13 euen to feare God and keepe his commaundements, which
Heb 11.6 we learne by hearing the word of God, wherby faith (without the which it is impoſſible to pleaſe God) is begotten and
Rom 10.17 nouriſhed in the hearts of men.

This is that good part which Mary hath choſen, by ſo much better than her ſiſters choiſe, becauſe it concerneth a better life, and hath the fruition of this preſent life. Mary hath a double portion: ſhe heard the worde, and ate of the
1.Tim.4.8 meate which her ſiſter dreſſed, for godlineſſe hath the promiſe of this life, and of the life to come. As for all other things, whether they be honors, promotions, pleaſures, and what not? They ſerue only for the maintenance of this preſent life, which is ſo ſhort and ſubiect to mutabilitie: but
1.Pet 1.13 the word of God is the foode of the ſoule, the bread of life,
Luke 21.33 that immortall feede which bringeth forth fruite vnto eternall life. Let the worde of God therefore be pretious vnto
1.Pet 1.25 vs, becauſe it is ſo permanent: for heauen and earth muſt paſſe, but the word of God endureth for euer. If we make choiſe of any thing beſide, it muſt bee taken from vs, or wee ſhall bee taken from it: but if wee make choiſe of this one thing, it ſhall neuer be taken from vs, neither in this world, nor in the world to come. The Lord graunt that we be not
Iames 1.22 only hearers, but doers of the word, that it may be truly ſaid of vs, as Chriſt ſaid of his Diſciples that heard his preaching,
Math 12.50 Behold my brother, my ſiſter and mother: or as he anſwe-
Luke 11.28 red the woman that commended his carnal kindred, *Bleſſed are they that heare the word of God, and keepe the ſame.*

FINIS.

THE FIRST SERMON
of Noahs drunkennesse.

GEN. 9. 20. 21.

Noah also began to be a husbandman and planted a vineyard: And he dranke of the wine and was drunken, and was uncouered in the middest of his tent.

FIrst we are to speake of *Noah*, then of *Cham* his wicked sonne, and after of *Shem* and *Iapheth* his good sonnes: In *Noah*, first of that which hee did well, and then of his sinne. In *Cham*, first of his sinne, and then of his curse. In his brethren, first of their reuerence, and then of their blessing.

Nowe wee will speake of the Father, and after of his children. *Then* (saith Moses) *Noah began to be a husbandman*. This is the first name which is giuen to *Noah* after the floud, hee is called an husbandman; and the first worke which is mentioned, was the planting of a vineyard: one woulde thinke when all men were drowned with the floud, and none left aliue to possesse the earth but *Noah* and his sonnes, that hee should haue founde himselfe something else to doe, then to plant vineyardes: and that the holie Ghost shoulde haue intituled him King of the worlde, and not an husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then anie king hath in the world or shall haue to the worlds ende: but hereby the holy Ghost would shewe, that God doth not respect kings for their titles, nor men for their riches

riches as we do, & therfore he nameth *Noah* after the worke which he did, not after the possessions which he had, an husbandman. It seemeth that there was great diuersitie betweene this age and ours. For if we should see nowe a king go to plough, a nobleman to driue the teame, a gentleman keepe sheepe, hee should bee scorned for his labour more then *Noah* was for his drunkennesse: yet when wee reade how this Monarch of the world thought no scorne to plaie the husbandman, we consider not his princely calling, nor his ancient yeeres, nor his large possessions to commende his industrie, or modesty, or lowlie minde therein. Which may teach vs humilitie, though wee learne to disdaine husbandrie. Of whom will we learne to bee humble, if Kinges giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the Kinges of the earth, and the example of the king of heauen.

The time was when *Adam* digged and delued, when *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abominable to the Egyptians (as *Moses* saith in the same verse) so they which doe like them are abhorred of their brethren: and they which liue by them, scorne them for their worke, which would be chastned themselues, because they worke not. There was no arte nor science which was so much set by in former times, and is now profitable to the Commonwealth: bringing lesse profit vnto it selfe, that may so iustly complaine of her fall without cause, and her despite from them which liue by her, as this painefull science of husbandrie: that it is maruell that any man will take paine for the rest, to be contemned for his labour, and be a scorne for the rest, which might hunger and starue, if he did not labour for them more then they doe themselues. No maruell then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues;

themſelues: but it is maruell if their complaint do not grow in time to rebellion, and pull others as lowe as themſelues: for why ſhould the greateſt paine yeeld the leſſe profit? yet this is their caſe; for if you marke, you ſhall ſee that the husbandman doeth bate the price of his fruites ſo ſoone as the dearth is paſt, though hee raiſeth it a little while the dearth laſteth: but they which raiſe the price of their wares with him, ſeldome fall againe, but make men pay as deere when the dearth is paſt, as if it were a dearth ſtill. Thus a plentiful yeere doth damage him, and a hard yeere doth vantage them. So this painful man is faine to liue poorely, fare meanly, go barely, houſe homely, riſe early, labor daily, ſel cheap, and bye deere, that I may truely ſay, that no man deſerueth his liuing better, no man fulfilleth the lawe neerer: that is, thou ſhalt get thy liuing in the ſweat of thy browes; then this poore ſonne of Adam, which pickes his crums out of the earth. Therefore he ſhould not bee mocked for his labour, which hath vexation enough though all men ſpeake well of him: and in my opinion, if any deſerue to be loued for his innocencie, or for his trueth, or his paine, or the good which hee brings to the Common-wealth, this Realme is not ſo much beholding to any ſort of men (but thoſe that feed the ſoule) as thoſe which feed the body, that is, thoſe that labor the earth: yet you ſee how they liue like drudges, as though they were your ſeruants to prouide foode for you, and after to bring it to your doores: as the beaſts ſerue them, ſo they ſerue you, as though you were another kind of men. I can not thinke vpon their miſery but my thought tels me, that it is a great part of our vnthankefulneſſe, that we neuer conſider what an eaſie life and liuing God hath giuen vnto vs, in reſpect of them.

If the Apoſtles rule were kept, they which do not worke ſhould not eate: but nowe they which do not worke, eate moſt: and the husbandmen which worke, eate not, but are like Bees, which prepare foode for other and pinch themſelues. Let vs conſider this, for they had not one law and we

another: but the ſame curſſe which was denounced vpon Adam, was denounced vpon all his children, that euerie man ſhould get his liuing in the ſweate of his browes. Although I know there be diuers workes, and diuers gifts, and diuers callings to work in: yet alwaies prouided, they which do not worke ſhould not eat, for in the ſweat of thy browes, that is, in labour and trauell, thou king, and thou Iudge, and thou prelate, and thou landlord, and thou gentleman, ſhalt get thy liuing as Adã thy father did, or elſe thou doeſt auoide the curſſe, and a greater curſſe ſhall followe: that is, they which will not ſweat in earth, ſhal ſweat in hell.

Adam had foode aſwell as thou, and ſo had Noah, and more then thou, vnleſſe thou hadſt all, for they had all and yet they might not bee idle, becauſe their handes were not giuen them for nothing: Some worke with their pen, ſome with their tongues, ſome with their fingers: as nature hath made nothing idle, ſo God would haue no man idle, but that he which is a Magiſtrate, ſhould do the worke of a Magiſtrate: he which is a iudge, ſhould do the work of a iudge: he which is a captaine, ſhould do the worke of a captaine, he which is a miniſter, ſhould doe the worke of a miniſter: as when Noah was called an husbandman, hee did the worke of an husbandman. This contempt of the country, doeth threaten danger to the land as much as any thing elſe in our daies, vnleſſe their burden bee eaſed, and their eſtimation qualified in ſome part to their paines. Thinking that you haue not heard of this theame before, ſeeing the wordes of my Text did lie for it, thus much I haue ſpoken to put you in mind how eaſily you liue in reſpect of them: and to certifie our minds towards our poore brethren, which in deed ſeeme too baſe in our eies, & are ſcorned for their labours, as much as we ſhould be for our idleneſſe.

Then (ſaith Moſes) *Noah began to be a husbandman.* In that it is here ſaid that *Noah began*, it doth not diſproue that hee gaue not himſelfe to husbandrie before, but it importeth, that Noah began to ſet vp husbandrie againe after

the

the floud before any other: so this good man recomforted with the experience of Gods fauour (vvhich had exempted him and his seede out of all the vvorld) and reioicing to see the face of the earth againe after the waters vvere gone, though an olde man, and vveake then he vvas, yet hee returneth to his labour afresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlines is alwaies ioined with the feare of God, that they ý are humbled with religion, do not thinke themselues too good to do any good thing. Here note by the way, that none of Noahs sonnes are said to begin this worke, but Noah himselfe, the olde man, the hoary head and carefull Father begins to teach the rest, and shewes his sonnes the vvay how they should prouide for their sonnes; and howe al the vvorld after should liue by labour and trauell, till they return to dust: so the old man vvhome age dispenceth vvithall to take his ease, is more vvilling to prouide for the vvantes of his children, then they are vvhich are bound to labour for themselues and their parents too, as the Storke doeth feede the dam vvhen she is olde, because the dam fed her vvhen she vvas young. What a shame is this to Shem and Iapheth, that is, to vs vvhich are young and strong, that the father should be called a laborer vvhen the sonnes stand by? Now, the ground vvas barren because of the floud, and could not bring foorth fruite of it selfe, because of the curse: therefore it pitied Noah to see the desolation and barrennes, & slime vpon the face of the earth, vvhich hee had seene so glorious and sweet, and fertil, vvith all maner of herbs and fruits, and flowers before. Therefore he setteth himselfe to manure it, vvhich vvaited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delightes & profits for sinful man, as it did before. By this vve may learne to vse all means for the obtaining of Gods blessings, & not to lose any thing vvhich vve might haue or saue for want of paines, for that is sin. As Salomon noteth in the 24. of Pro. vvhen he reproueth ý slouthful husbandmā, because his field brought

foorth Nettles and Thiſtles in ſteade of grapes, not becauſe the grounde woulde not beare Grapes, but becauſe the ſlouthfull man woulde not ſet them. Shall God command the earth and all his creatures to increaſe for vs, and ſhall not we further their increaſe for our ſelues? as wee increaſe and multiply our ſelues, ſo wee are bound to ioyne hande and helpe, that all creatures may increaſe and multiply too, or elſe the Fathers ſhould eate the childrens portion, and in time there ſhould be nothing left for them that come after: this regard Noah ſeemeth to haue vnto his poſteritie, and therefore hee gaue himſelfe vnto husbandrie, which is commended in him vnto this day, and ſhall be recorded of him ſo long as this booke is read: whereby wee are warned, that he which liueth only to himſelfe, is not to be remembred of them which liue after: But as Dauid cared how the realme ſhould be gouerned after his death, aſwell as he did during his life: ſo though we die and depart this worlde, yet wee ſhould leaue that example, or thoſe bookes, or thoſe workes, behinde vs, which may profit the Church and Commonwealth when vve are dead and buried, as much as wee did vvhen vve liued among them. Euen as Noah planted a vineyard, not for himſelfe, but for the ages to come after.

Some do thinke that Noah planted the firſt vineyarde, and drunke the firſt vvine, and that there was no vſe of grapes before: vvhich opinion they are led vnto, that they might excuſe Noah and mittigate his faulte; if hee did ſup too deepe of that cup, the ſtrength and operation vvhereof vvas not knowne vnto him nor vnto any man before. But it is not like, that the excellent liquor and vvholſome iuice of the grape did lie hid from the vvorlde ſo many hundreth yeers, and no doubt but there vvere vines from the beginning, created with other trees: for how could Noah plant a vineyard, vnleſſe he had ſlippes of other vines or grapes that grew before, ſeeing he did not create fruites but plant fruits as vve doe? for this is principally to bee noted, that ſo ſoone as he had oportunitie to doe good, he omitted no time, but

preſently

preſently after the floud was gone, and that the earth began to drie, he plied it with ſeedes, and wrought it till he ſaw the fruites of his labour. By this we learne, to omit no occaſion to doe good, but when ſo euer wee may doe good, to count it ſinne if we doe it not.

But if we be ſo exerciſed, then all our workes ſhall proſper like the vineyard of *Noah*, becauſe the fruite of the vine dooth cheare the countenance and glad the heart of man. Therefore ſome haue gathered vpon the planting of this vineyard, a ſignification of gladnes and thankefulnes in *Noah* for this late deliuerance, as the Iewes by their ſolemne feaſtes did celebrate the memoriall of ſome great benefit: but I rather iudge, that God would haue vs ſee in this example, what men did in thoſe dayes, and how we are degenerate from our parents, that we may prepare againſt the fire, as *Noah* prepared againſt the water.

This is worthie to bee noted to, that God did not ſo regard his husbandrie, but that he had an eye to his drunkennes, and ſpeakes of his fault aſwel as his vertue; whereby we are warned, that though God bleſſe vs now while wee remember him, yet hee will chaſten vs ſo ſoone as wee forget him: though we be in a good name now, infamie will riſe in an houre: though we be rich at this preſent, pouertie may come ſodainely: though we bee well while wee are heere, yet we may fall ſicke before night, euen as *Noah* is prayſed in one verſe, and diſprayſed in an other: euen now God commends him for his lowlines, and now diſcommends him for his drunkennes: as though hee had forgot all his righteouſnes ſo ſoone as hee ſinned, and would call in his praiſe againe.

This was to ſhewe; that *Noah* was not ſaued from the floud, becauſe he deſerued to bee ſaued, but becauſe God had a fauour vnto him: for he which was not drowned with water, was drowned after with wine. As the Phariſes when they had done well were proud of it, and loſt their reward: ſo

when Noah had done a good worke, he ſpotted it with ſin, and was diſpraiſed where hee was praiſed, as though God repented him that he commended him. He planted well, but he drunke not wel: therefore that which was good did him hurt; then ſeeing hee was trapped vvith a good worke, vvhatſoeuer we doe, wee may remember howe eaſie it is to ſinne, if wee miſſe in the matter, or in the maner, or time, or the place, or the meaſure, as Noah did. Hee which planteth the vineyarde, is worthy to taſte of the grape, but if thou haue found hony (ſaith Salomon) eate not too much leaſt thou ſurfet: So if thou haſt found wine, drink not too much leaſt thou ſurfet. A little wine is better then a great deale, and if thou wilt followe the Apoſtles counſell, thou muſt drinke it but for thy ſtomackes ſake, leaſt that happen to thee, vvhich thou ſhalt heare of this noble Patriarch. Though hee vvas neuer ſo righteous before God and men, though he eſcaped the deſtruction, which lighted vpon all the world, though he had al the foules of the ayre and beaſts of the lande at his command, though hee paſſed the pilgrimage of man nine hundreth yeeres, yet Noah was but a man: ſo auncient, ſo righteous, ſo mightie, ſo happie: Noah ſhewed himſelfe but a man, for drinking the wine which himſelfe had planted, he was drunken. This is Noahs fault, he was drunken with his owne vvine, as Lot was defiled vvith his owne daughters. If Cham his ſonne had taken too much, and ſtript himſelfe as his father did, the holie ghoſt would ſcarce haue ſpoken of it, becauſe he was a man of no note; but when the father forgate himſelfe and gaue this offence, marke the maner of the holie Ghoſt, as though he would ſhew you a vvonder: hee diſplaieth Noahs drunkenneſſe, as Cham diſplayed his nakednes: as if he would ſay, come and ſee the ſtrength of man. Hee which vvas counted ſo righteous, hee which beleeued the threatning like Lot vvhen the reſt mocked, he to whom all the foules of the ayre, and the beaſtes of the earth flocked in couples as they came to Adam: hee vvhich was reſerued to declare

clare the iudgementes of God, and to beginne the worlde againe: Noah the example of ſobrietie, the example of moderation is ouercome with drinke, as if hee had neuer beene the man. How eaſie, how quicklie the iuſt, the wiſe, the prudent, hath loſt his ſence, his memorie, his reaſon as though he had neuer beene the man,

And how hard is it to auoid ſinne, vvhen occaſion is at hand, and pleaſant opportunitie tempteth to ſinne? it is eaſier for the bird to goe by the net then to breake the net: ſo it is eaſier for a man to auoide temptations then to ouercome temptations: therefore God forbad Balaam, not onelie to curſe the people as Balacke woulde haue him, but hee forbad him to goe with Balackes ſeruauntes, knowing that if hee went vvith them and ſawe the pompe of the Courte, and hearde the king himſelfe ſpeake vnto him, and felt the tickling reward, it woulde ſtraine his conſcience, and make him doubt vvhether hee ſhoulde curſe or bleſſe.

Peter but vvarming himſelfe at Cayphas fire, vvas ouercome by a ſilly Damſel to do that vvhich he neuer thought, euen to forſweare his Lord God: therefore Daniell vvoulde not eate of the kinges meate, leaſt hee ſhould bee tempted to the kinges vvill, ſhewing vs that there is no vvay to eſcape ſinne, but to auoide occaſion. Therefore Dauid prayeth, *Turne away mine eies from vanity*: as though his eies would drawe his heart as the baite tilleth on the hooke. Noah thought to drinke, he thought not to be drunke: but as hee vvhich commeth to the field to ſounde the trumpet is ſlaine as ſoone as he vvhich commeth to fight: ſo the ſame vvine diſtempereth Noah vvhich hath diſtempered ſo manie ſince. Where hee thought to take his rewarde, and taſte the fruite of his ovvne handes, God ſet an euerlaſting blot vpon him, vvhich ſtickes faſt till this daie, like a barre in his armes, ſo long as the name of Noah is ſpoken of, that vvee cannot reade of his vertue but vvee muſt reade of his ſinne, vvhereby euery man is vvarned to receiue the gifts of God

reuerently,

reuerentlie, to vſe them ſoberly, and to ſanctifie himſelfe, before he reach foorth his hand vnto them, that they may comfort and profit vs, with that ſecret bleſſing which God hath hid in them, or elſe euery thing, the beſt giftes of God may hurt vs: as the pleaſant wine ſtained and confounded the great Patriarch, when he delighted too much in it, which hee might haue drunke as Chriſt did at his laſt Supper, and this diſgrace had neuer bene written in his ſtory, but God would haue a fearfull example like the pillar of ſalt, to ſtand before thoſe beaſtes, whoſe onely ſtrife is to make triall, who can quaffe deepeſt, and ſhewe all their valiantneſſe in wine.

Becauſe there is ſuch warning before vs, now wee haue the drunkard in ſchooling, I will ſpend the time that is left, to ſhew you the deformitie of this ſinne. If any heare mee which haue bene ouertaken with it, let them not maruell why he cannot loue his enemies, which loueth ſuch an enemie as this, which leadeth till he reeleth, dulles him till he be a foole, and ſtealeth away his ſence, his witte, his memorie, his health, his credit, his friendes: and when ſhee hath ſtripped him as bare as *Noah*, then ſhee expoſeth him like *Noah* to *Cham*, and all that ſee him doe mocke him: it is a wonder almoſt, that any man ſhould bee drunke that hath ſeene a drunkard before, ſwelling and puffing, and foming, and ſpuing, and groueling like a beaſt; for who would be like a beaſt for all the world? Looke vp on the drunkard when his eies ſtare, his mouth driuels, his tongue faulters, his face flames, his handes tremble, his feete reele: how vgly, how monſtrous, how loathſome dooth hee ſeeme to thee? ſo loathſome dooſt thou ſeeme to others when thou art in the like taking.

And how loathſome then doeſt thou ſeeme to God? Therefore the firſt lavve vvhich *Adam* receiued of God vvas abſtinence, vvhich if he had kept, hee had kept all vertues beſide, but intemperancie loſt all. In abſtinence the lavve came to *Moſes*, and he faſted vvhen he receiued it, to ſhevv

that

that they which receiue the word of God, receiue it ſoberlie. A temperate man ſeldome ſinneth, becauſe the fleſh which dooth tempt is mortified, leaſt it ſhould tempt: but when the handmaid is aboue the miſtris, and a man hath loſt the image of God, and ſcarſe retaineth the image of man; all his thoughtes and ſpeeches and actions muſt needs be ſinne, and nothing but ſinne, becauſe the band of vertue ſobrietie is broken, which kept all together. when didſt thou wante diſcretion to conſider? when didſt thou want patience to forgiue? when didſt thou want continencie to refraine? when didſt thou want hart to pray, but when ſobrietie was fledde away, and intemperancie filled her roome? if ſhame let to ſinne, it caſteth out ſinne: if feare let to ſinne, it caſteth out feare: if loue let to ſinne, it expulſeth loue: if knowledge let to ſinne, it expulſeth knowledge, like a couetous Landlord, which would haue all to himſelfe and dwell alone.

There is no ſinne, but hath ſome ſhewe of vertue, onely the ſinne of drunkenneſſe is like nothing but ſinne: there is no ſin but although it hurt the ſoule, it beautifieth the body, or promiſeth profit, or pleaſure, or glorie, or ſomething to his ſeruantes: onely drunkenneſſe is ſo impudent, that it deſcrieth it ſelfe: ſo vnthankefull that it maketh no recompence: ſo noyſome that it conſumeth the bodie, which manie ſinnes ſpare, leaſt they ſhould appeare to be ſinnes. Euery ſinne defileth a man, but drunkenneſſe maketh him like a beaſt: euery ſinne defaceth a man, but drunkennes taketh away the image of a man: euery ſinne robbeth a man of ſome vertue, but drunkenneſſe ſtealeth away all vertues at once: euery ſinne deſerueth puniſhment, but drunkennes vpbraides a man, while the wine is in the ſtomacke, and though he would diſſemble his drunkenneſſe, yet hee is not able to ſet a countenance of it, but the childe deſcrieth him, the ſoole knowes that he is drunke, becauſe his face bewrayeth him, like the leproſie which braſt out of the forehead: ſo worthily hath he loſt the opinion of ſobrietie, which hath

loſt it ſelfe. His ſonne thinkes himſelfe more maſter now then his father: his ſeruant makes him a foole: his children leade him like a childe, his wife vſeth him like a ſeruant: and although his drunkenneſſe leaueth him when hee hath ſlept, yet no man ſeekes to him for counſell after, no man regards his word, no man reckens of his iudgement, no man is perſwaded by his counſell, no man accountes of his learning, no man hath any glory to accompany with him, but ſo ſoone as drunkennes hath made him like a beaſt, euery man abhorreth him like a beaſt, as they did *Nabuchadnezzar*: the ſpirit flyeth from him leaſt hee ſhould grieue it, his friendes goe away leaſt he ſhould ſhame them, and no vertues dare come neere leaſt he ſhould defile them.

How many thinges flie out when wine goes in? how is it then that he which loueth himſelfe, can be ſo cruel to himſelfe, that he ſhould loue his life and ſhorten his life? that he ſhould loue his health, and deſtroy his health? that he ſhould loue his ſtrength, and weaken his ſtrength? that hee ſhould loue his wealth, and conſume his wealth? that hee ſhould loue his credit, and cracke his credit? that hee ſhoulde loue his vnderſtanding, and ouerturne his vnderſtanding? that he ſhould loue his beautie, and deforme his beautie? The Poets neede faining no more, that men are transformed into beaſts, for if they were liuing now, they ſhould ſee men like beaſtes: ſome like Lyons, ſome like wolues, ſome like foxes, ſome like beares, ſome like ſwine: who is the beaſt when the beaſtes ſatisfie nature and man ſatisfie appetite? when the beaſtes keepe meaſure and man exceeds meaſure? when the beaſtes are found labouring, and man founde ſurfeting? who is the beaſt? I haue read of a bird which hath the face of a man, but is ſo cruell of nature, that ſometime for hunger ſhe will ſet vpon a man and ſlay him: after when ſhe comes for thirſt vnto the water to drinke, ſeeing the face in the water like the face of him whome ſhe deuouted, for griefe that ſhe hath killed one like her ſelfe, takes ſuch ſorrow, that ſhe neuer eateth nor drinketh after, but beats, and frets, & pines

her

her ſelfe to death. What wilt thou doe then which haſt not ſlaine one like thy ſelfe, but thy ſelfe, thy very ſelfe with a cup of wine, and murdereſt ſo many vertues and graces in one howre?

As *Eſau* ſold his land and liuing for a meſſe of pottage, ſo the drunkard ſelleth his ſence, and witte, and memorie, and credit for a cup of wine. Thou haſt not murthered thy brother like *Caine*, but thou haſt murthered thy ſelfe like *Iudas*: as the *Rechabites* abſtaining from wine, as *Ionadab* bad thē, obtained the bleſſing which God had appointed to the Iſraelites: ſo let vs take heede, leaſt they which we account Idolaters, whileſt they faſt and watch, obtaine the bleſſing which God hath appointed for vs (get away the bleſſing) while we ſit downe to eate, and riſe to playe. Therefore, as Chriſt ſaid, remember *Lots* wife, to I ſay, remember *Lot*: one houre of drunkenneſſe did him more hurt then all his enemies in Sodom: remember *Noah*, one houre of drunkennes diſcouered that which was hid ſixe hundred yeeres. Ten times more might be ſaid againſt this vice: but I haue ſaid enough to make you abhor it, I haue ſaid as much as I would.

Some goe about to acuſe *Noah* becauſe he was an olde man, and therefore might ſoone be taken cupſhot: ſome becauſe the wines were hotter in thoſe countries, then they are with vs; ſome becauſe of his change of drinkes, which had not woonted himſelfe to wine before: ſome becauſe as moſt men delight in that which by great labour they haue brought to paſſe of themſelues.

So no maruell though *Noah* had a longing to his owne grapes; following heerein the example of a curious Cooke, which dooth ſup and ſup his broth, to taſt whether it be wel ſeaſoned, that he may mend it if he can, or mende the next: but as the flye by often dallying with the candle, at laſt ſcorcheth her wings with the flame, ſo taking hee was taken, and at laſt was drunke: yet this is imputed to him for his fault, that he was drunke, as the puniſhment which followes dooth witneſſe. Such is the prouidence of God,

that his mercie might be glorified in all, he hath concluded all vnder ſinne, and ſuffered the beſt to fall, that no man might truſt in his owne ſtrength, and that wee ſeeing their repentance, may learne to riſe againe how grieuous ſoeuer our ſinnes be. If we haue bene idolaters, if adulterers, if perſecutors, if murmurers, if murtherers, if blaſphemers, if drunkardes: *Aaron*, and *Moſes*, and *Lot*, and *Abraham*, and *Dauid*, & *Salomon*, and *Peter*, and *Paul*, and *Noah*, haue bene the like; who raigne now in the kingdome of Chriſt with his angels, and ſo may we, if we repent like them. Theſe examples ſaith Paul, are not written for our imitation, but for our admonition.

Thus you haue ſeene *Noah* ſober, and *Noah* drunken. Whereby we may ſee that a man may bee drunke with his owne wine, he may ſurfet with his owne meates, hee may luſt with his owne wife, he may offend with his owne giftes, his owne honor may make him proud, his owne riches may make him couetous, his owne ſtrength may make him venturous, his owne wit may make him contentious: therefore, as the childe pluckes out the ſting before hee takes the hony, ſo let euery man, before he receaues the giftes of God, ſit downe, and looke what baites, what ſnares, what temptations ſathan hath hid in them, and when he hath taken out the ſting, then eate the hony, and hee ſhall vſe the bleſſings of Chriſt as Chriſt did himſelfe.

FINIS.

TVVO SERMONS

preached by maſter Henry Smith, with three prayers thereunto adioyned:

And publiſhed by a more perfect copy then heretofore.

AT LONDON
Printed by P. S. for *William Leake*. 1598.

The contentes.

1 The ſinners conuerſion.
2 The ſinners confeſſion.
1 A praier for the Morning.
2 A praier to be ſaid at all times.
3 Another zealous praier.

THE SINNERS CONVERSION.

The Text.

Luke 29. verſes, 1.2.3.4.5.

1. *Now when Ieſus entred and paſſed through Iericho,*
2. *Behold there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich:*
3. *And he ſought to ſee Ieſus, who he ſhould be, & could not for the preaſe, becauſe he was of a low ſtature.*
4. *Wherfore he ran before, and climed vp into a wild fig tree, that he might ſee him, for he ſhould come that way.*
5. *And when Ieſus came to the place, he looked vp, and ſawe him, and ſaid vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.*

IN the end of the chapter before going, wee may ſee how Chriſt healed a man, blind in his bodily ſight, namely Bartimeu, whereby he ſheweth himſelfe to be the Phiſition of the bodie: Here wee ſhall ſee how hee cured one blinde in mind, namely Zaccheus, whereby hee ſheweth himſelfe to be the Phiſition of the ſoule, and therefore the Sauiour of the whole man. Ephe 5.23

In ſpeaking of Zaccheus and his conuerſion, we will obſerue foure circumſtances. Firſt, the place where he was called, which was Iericho. Secondly, the perſon that was called Zaccheus the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

The firſt circumſtance.

Firſt therefore for the place where hee was conuerted, it appeareth to bee Iericho, a Cittie not farre diſtant from Ieruſalem. It was ſometime a notable Cittie, till it was ſubuerted and ruinated by the Lordes Champion Ioſua. It was builded againe in the dayes of Ahab, by Hiell the Bethelite, and remaineth at this daie with the reſt of that holie Ioſ 6 1 Reg 16.34

holie land, vnder the Turkiſh Empire. Vnto this Iericho, the Lorde of heauen and earth vouchſafeth to come in the likeneſſe of a ſeruant. And as Ioſua compaſſed *Iericho* ſeuen times, minding to deſtroy it, ſo Chriſt the true Ioſua, reſorted oftentimes to *Iericho*, minding to ſaue it. But as in the deſtruction of *Iericho*, Ioſua ſpared none but Rahab the harlot: ſo Ieſus in his iourney to Iericho, conuerted none but Zaccheus the Publican. When Ioſua had conquered & raſed *I*ericho, he ſowed ſalt in it to make it barren, and curſed him that ſhould attempt to builde it vp: yet in this barren ſoyle Chriſt hath his ſpirituall harueſt, and in this curſed Citie he hath a holy Temple, a bleſſed building. Samaria that wicked Cittie affourdeth many that beleeue in Chriſt. Ioh. 4.39. And out of Galile, from whence they thought no good thing might come. Iohn 1. verſ. 46. Chriſt called diuers of his Apoſtles, and euen in Iericho this curſed Cittie, Chriſt hath a rich mã that is to be ſaued. In euery place Chriſt hath his choſen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is all in all, to all that call vpon him, Rom. 10. 12.

Iohn 7.52

The ſecond circumſtance.

Nowe followeth the deſcription of Zaccheus, which is moſt plainly & fully ſet forth vnto vs. The holy Ghoſt ſpeaking of *Zaccheus* and his conuerſion, comes in with an *Ecce, Behold*, as if it were a wonder that *Zaccheus* ſhould bee conuerted. *Zaccheus* was a Gentile, a Publican, and a rich man, and therefore behold a miracle, as if in the conuerſion of *Zaccheus*, theſe three ſhould be conuerted at once.

Rom 2.28

Zaccheus was a Gentile, a meruaile to ſee a Gentile become a Iewe: that is, to beleeue in Chriſt. He was a principall Publican. A ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his office: and hee was rich alſo: a rare matter to ſee a rich man to enter into the kingdome of God: and therfore beholde a miracle, as if at this daye, the Turke, the

Math 19.23

Pope,

Pope, and the King of Spaine, were at once perſwaded to forſake their idolatry and ſuperſtition. Chriſt going to Ieruſalem, conuerteth a Gentile, to ſignifie the calling of the Gentiles: he conuerteth a Publican, to ſhew that notorious ſinners may hope to be ſaued, if they repent and amend, as *Zaccheus* did. Hee conuerteth a rich man, to ſhewe that all rich men are not excluded from the kingdome of heauen.

Hee was called *Zaccheus* before his conuerſion, but hee was neuer truely called *Zaccheus* till Chriſt called him ſo. His name ſignifying, ſimple, pure, honeſt; but his life was ſubtile, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deedes bewray their diſhoneſt natures, and vices oftentimes are ſhrowded in the habites of vertue, like Eſops Aſſe, masking in the Lions skinne, till his long eares detect his follie; or like the Crowe that is decked in others plumes, till euery bird do plucke his feather.

Zaccheus by his profeſſion was a Publican, and therefore much deteſted of the Iewes: for Publicans were the Romaine Officers, appoynted to gather and receiue publique cuſtome or tribute of the Iewes, who were at that time in ſubiection vnto the Romaines. And amongſt theſe Officers, *Zaccheus* was the chiefe, and (as it ſeemeth) Ouer-ſeer of the reſt that were in *I*ericho, and therefore in chiefe hatred among the Iewes, as one that chiefely fauoured the Romans tyranny, and ſerued to abridge their countrie libertie, which ought not to be ſubiect to any nation.

Beſides, he contemned the ceremonies of the *I*ewes, and regarded not their Religion, nor liued after their lawe, and therefore with the reſt of the Heathen Publicanes, was excommunicate out of their Synagogue, Math. 18.

Thus was hee hated for his profeſſion, becauſe hee was a Publican, and for his religion, becauſe hee was a Heathen. Yet was he beloued for his wealth, for rich men haue many friends. Prou. 14. 20. And though they do neuer ſo wickedly, yet haue they ſome to take their parts. If they ſpeake neuer ſo proudely, yet are there ſome to praiſe their ſaying,

Eccle. 13. 23. 24.

Zaccheus was a Publican, and therefore rich: for Publicans muſt needs be rich, and Vſurers wil bee wealthie. But rich Publicans make poore Princes, and wealthy Vſurers make many beggers. In euery Prouince there were manie Publicans, and therefore much poore people in euery place: for where there be many Caterpillers, the fruit is ſoone conſumed, and where there bee many extortioners, beggers muſt needs abound.

Deut 15 By the Lawe of GOD, there might be no beggers in Iſraell, but when ſo many Publicans were ſuffered to receiue tribute of the Iewes contrarie to Gods Lawe, no maruaile though ſo many ſate and begged, contrarie to Gods Law. Luke 18. Iohn 9. Acts 3. By the Lawe of God, There ought to be no beggers among Chriſtiãs, Pſal. 32. 25. but when ſo many vſurers are tolerated in a Chriſtiã Common-wealth, Leuit 35. 36 contrary to the Lawe of Chriſt, Luke 6. 35. no maruaile 37 though we haue ſo many beggers, contrariy to the minde Mark 14. 7 of Chriſt. *The poore* (ſaith Chriſt) *ye ſhall haue alwaies with you, but when you will you may do them good*: and we ſhal be ſure to haue the poore amongeſt vs alwaies, but wee muſt Pſalm 37 make ſuch good prouiſion for them, that they bee not faine to beg their bread.

Thus was *Zaccheus* rich to himſelfe, for hee was a Publi- Luke 12. 21 can, but he was rich toward God alſo, for he had a deſire to ſee Chriſt. Almighty God, *who is rich in mercy*, Eph. 2. hath ſo inſpired his heart with the deſire of heauenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, nowe his greateſt care is to ſeeke for heauenly treaſure. Hee now forgetteth what his profeſſion is, and begins to be of a newe profeſſion: and hee whoſe heart was wholie ſet vpon earthlie profit, is nowe like olde Simeon, moſt deſirous to ſee his Sauiour. The Tetrarch Herod deſired to ſee Chriſt, and deſpiſed him vvhen hee ſawe him. Luk. 23. 8. 11. but Zaccheus the Publican, deſired to ſee Chriſt, and reioiced when he ſaw him, like Abraham that deſired to ſee the

the day of Chriſt. Iohn 8. 56. and therefore of the ſeruant of Sathan, Zaccheus is nowe become the childe of Abraham, vvhich reioiced to ſee the daye of Chriſt. Hoppie were his eies that ſawe ſo bleſſed a ſight, for many Prophets and righteous men haue deſired to ſee and to heare thoſe things Luke 10 that Zaccheus both ſawe and heard, and could not ſee nor heare the ſame. If Iacob thought himſelfe happie, if that he might but ſee his ſon Ioſeph before his death, then ſurely Gen 45 thriſe happy *Z*accheus, vvhoſe hap it was, not only to ſee (as Iacob did) but to reioice (as Mary did) in Chriſt his Sauiour.

As *Z*acheus vvas deſirous to ſee Chriſt in earth, ſo I would haue the rich men of our time, deſirous to ſee Chriſt in heauen. For although vvith the eies of our body vve cannot ſee Chriſt as *Z*accheus did, yet vvith the eyes of our faith vve may behold him as Stephen did, Acts 7. But if our faith bee ſo vveake ſighted that vve cannot ſee Chriſt, yet let vs haue a deſire to heare Chriſt in his vvord, vvhereby our faith may be increaſed, for faith cõmeth by hearing the word of God. Rom 10 And as the Queene of the South deſired to heare the vviſe- 1. Reg 10 dom of Salomon, ſo let vs be deſirous to heare the vviſdome of Chriſt our ſauiour.

King Salomon left ſome bookes in vvriting, vvherein is ſeene ſome part of his vviſedome, and Chriſt our king, hath left vnto vs his moſt ſacred vvorde, as it vvere a taſte of his Iohn 20. 31 vviſdom, ſufficient matter for our ſaluation. This is that heauenly food, Math. 4. 4. vvhereby our ſoules are fed vnto eternall life, let vs therefore labour for that heauenly foode: and as the Iſraelites vvere carefull to gather Manna to ſuſtaine Exod 16 their bodies, ſo let vs bee as carefull to heare the vvorde to feede our ſoules. The people in the time of Chriſt, *Iohn* 6. 24. tooke great paines to followe Chriſt both by lande and ſea, and many now a daies (I confeſſe) are very forwarde to follow his faithfull miniſters, but as they followed Chriſt ſo faſt to fill their bellies, ſo theſe frequent ſermons for faſhion Iohn 6. 26 to ſerue the time.

Zaccheus is deſirous to ſee Chriſt, a godly care, but yet

he could not obtaine his purpoſe: a thing common; for euery one that hath any good motion, hath alwayes ſome hinderance to croſſe the ſame, and *Zaccheus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, and his little ſtature. Whereof the former, that is, the multitude, is alwaies wont to be an enemie to thoſe that would come to Chriſt. This hindered the blinde man from receiuing his ſight, Luke 18. for the people rebuked him that he ſhould hold his peace, till Chriſt called him and opened his eyes. This hindered them that brought the man ſick of the Palſie, Mark. 2. for they could not come at Chriſt for the preaſe, till they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the Palſey lay.

Two impediments.

This hindered the healing of the deafe and dumbe, Mark. 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the raiſing of the Rulers daughter, Mat. 9. till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the maide to life. Finally, this hindered *Zaccheus* here from comming vnto Chriſt, til Chriſt vouchſafed to call him to himſelfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many to ouerthrow the truth. Exod. 23.

The ſecond impediment that hindereth *Zaccheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo lowe of ſtature, that he could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therfore could ſee *Zaccheus* though he were ſo lowe of ſtature. For God looketh not on the coũtenance, nor on the height of a mans ſtature, but the Lorde beholdeth the heart, and preferred little Dauid before Eliab his eldeſt brother, becauſe hee findeth in him a better heart to ſerue the Lorde. And *Zaccheus* in his little bodie, hath a heart and mind prepared to ſeeke and ſee the Lord. *Zaccheus* was ſo low that he could not ſee Chriſt, but manie amongſt vs are ſo high that they will not ſee Chriſt.

1. Sam 16. 7

1. Sã 16. 12

Chriſt. The common people in time of Chriſt, were ſo deſirous to follow Chriſt, that neither lameneſſe, nor blindneſſe, nor ſicknes, could ſtay them from comming to him; but the common people in our time, are more readie to followe their ſport and paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not that they will make great haſte to ſee a commoditie, but will ſcarce come out of doores to heare a Sermon?

They come to Church, as Nichodemus came to Chriſt by night, as if they were aſhamed to come to Church: but they runne after profit to get riches, as Gehezi ran after Naaman the Syrian to get a bribe. Iohn 3.2 2.King 5

Thus hath Zacheus two lets: that he could not ſee Chriſt, the one in the people, the other in himſelfe: and wee haue manie lettes to withdrawe vs from Chriſt, ſome are externall, and without vs, as the inticements of the worlde, and ſome are internall and within vs, as the luſtes of our owne fleſh. The preaſe of the people hindereth *Z*accheus from ſeeing Chriſt in his humilitie, and the multitude of our ſinnes doe preſſe vs downe, that wee cannot ſee Chriſt in glorie. Zaccheus was a man of little ſtature, and that hindered him from ſeeing Chriſt in earth, and we are men of little faith, & that is the cauſe we cannot behold Chriſt in heauen. Eſay 59.2

Though *Z*accheus was a man of little ſtature, yet it appeareth that he was not a man of little wit: For when hee could not come to the ſight of Chriſt for the multitude, he had the wit to run before, and to clime vp into a tree to obtaine his purpoſe. And for the moſt part it falleth out, that men of low ſtature, are men of high conceite, and the ſhorteſt bodies, haue the ſharpeſt wits, God ſo prouiding, that the defects of their bodies might be ſupplied with the giftes of their minde. Now Zaccheus, that before was loth to moue his foote from the cuſtome-houſe for loſing his profite, beginnes to runne after Chriſt for feare of a greater loſſe, like Eliſa that left his plowing, and rann e after Elias to follow his new vocation. But Zaccheus dooth not onely runne, 1 Reg 19

but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing that Zaccheus a rich man, and a cheefe cuſtomer, ſhoulde behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude; but the deſire he had to ſee Chriſt, made him forget himſelfe: and to committe ſuch thinges as were not fitting
Rom 18 for his ſtate and credite So they that will followe Chriſt, muſt make account to doe many thinges contrarie to the faſhion of the worlde, and their owne liking If Chriſt himſelfe were content to leaue the glorie which he had with his father to come downe to vs, ſhall not wee bee content to leaue the reputation which we haue with men to go vp to him?

But alas, where is there any almoſt, that preferreth not the fruition of this earthly priſon, before the profeſſion of that heauenly manſion: and had rather hazarde the hope which they haue of eternall glory, then leeſe the preſent enioying of their fading pleaſure.

The ambitious man hunteth after honor, and wil not leeſe an inch of his eſtimation. The couetous man ſeeks after pro-
Iohn 12.6 fite, and countes (like Iudas) all loſt that comes not to his bagges. And the voluptuous man beſtowes his time in pleaſure, and thinketh that his chiefe felicitie. Thus euery man makes his heauen of that wherein hee moſt delighteth, and is content to take great paines to accompliſh his fonde deſires. But here Zaccheus is of another minde, for being a publique officer, he climbes into a tree, which ſtood not with his grauitie: and being a rich man, he runs to ſee Chriſt, which was not for his worldly profite; yea he takes great paines to ſee Chriſt, not reſpecting his eaſe or pleaſure.

Thus muſt we be affected if we deſire to come to Chriſt, that neither honours nor preferments, nor profite, nor pleaſure, nor kindred, nor friendes, bee able to holde vs backe, Wee muſt be readie not onely to runne, but alſo to climbe
Math 3.22 (if neede require) as Zacheus did: that is, to take ſome paine
Luke 14.29 and trauaile to haue a ſight of Chriſt.
1. King 10 The Queene of the South, vndertooke a great and tedious

iourney

iourney to heare the wiſedome of Salomon, but we are loth to take any paine to heare one that is greater then Salomon.

The people in Dauids time brought ſo much treaſure, and ſo many gifts to the building of Gods Tẽple, that the prieſts were faine to bid them ceaſe, but a great part of the people in our time, are ſo ſparing of their paines and coſte, that they thinke that very time miſpent which is imployed in the ſeruice of God: and that money ill beſtowed, which is giuen to the maintenance of his miniſters. 1. Chr 29.9

When Zaccheus could not ſee Chriſt for the multitude, he climbes vp into a tree, that groweth in the way where he was to paſſe, that from a tree he might behold him, which was to ſuffer on a tree for mans ſaluation. So when wee cannot drawe neere to Chriſt by reaſon of our ſinnes that preſſe vs down, we will climbe vp by a liuely faith, which is the tree of life, that groweth in the way to eternall life, that ſo with the eyes of our faith, we may beholde him that died for our ſinnes vpon a tree.

It was a wilde figge tree that Zaccheus climbed, but not like that vnfruitfull one which our Sauiour curſed: for this bare moſt pretious fruit, euen ſuch as Chriſt himſelfe vouchſafed to plucke. A happie tree that bare ſuch pretious fruite as Zaccheus was, but thriſe happie Zaccheus, that ſo happilie climbed on that happie tree. Math 21. 19

This tree grew in the way that Chriſt was to paſſe, for elſe Zaccheus might haue climbed to no purpoſe: So if wee deſire to finde Chriſt, we muſt ſeeke him in the way where he hath promiſed to ſhewe himſelfe vnto vs, that is, in his holy Temple, where his word is duely preached, aud his ſacraments reuerently adminiſtred, for where two or three are ſo gathered together, hee hath promiſed to bee preſent amongſt them. Math 18. 20

The third circumſtance.

When Chriſt came to the place, he looked vp & ſaw Zacheus.

As Zaccheus ranne before to ſee Chriſt, ſo Chriſt followed

1.Pet 5.8 lowed after to ſee Zaccheus. Sathan for his part *went a-*
Iohn 10 *bout like a roaring Lyon, ſeeking to deuoure him,* but Chriſt for his part goeth about like a good ſhepheard, minding to
Luke 11.21 ſaue him. And although Sathan a ſtrong armed man, had taken ſome poſſeſſion in the heart of Zaccheus, yet Chriſt a ſtronger then hee commeth vnarmed, and taketh from him his harneſſe wherein he truſted, and reſcueth the ſpoile.

Chriſt comes to the place where Zaccheus was, becauſe otherwiſe it had bene vnpoſſible for Zaccheus to come to his preſence: for vnleſſe the Lorde vouchſafe to come vnto vs, wee cannot attaine to the preſence of God. As no man
Heſter 4 might haue any acceſſe to King Aſſuerus, except hee ſtretched out his golden Scepter; ſo no man may come to Chriſt, vnleſſe hee bee called by the golden Scepter of his ſacred worde.

Chriſt looked vp and ſaw Zaccheus, before Zaccheus could looke downe to behold him. Thus doth the Lord preuent vs with his mercie, whom he might caſt off in his iuſtice: and if he perceiue in vs a willing minde to come vnto him, hee is content to come firſt vnto vs. And like that good Father, Luke 15. to behold vs while wee are yet a great way off, and to haue compaſſion on vs.

Iob 2.12 When Iobs three friendes that came to viſite him in his great calamitie, lift vp their eies a farre off, they knewe not Iob, becauſe he was ſo ſore afflicted. But Chriſt who is the mirror of true friendſhip, cannot ſo ſoone forget his friends, howſoeuer they be diſguiſed. He knoweth his owne ſheepe whereſoeuer he ſeeth them, Ioh. 10. whether they be vnder
Iohn 1 the fig-tree as Nathaniel was, or vpon the fig-tree as Zaccheus was, he hath reſpect vnto them. And if they haue a deſire to ſeeke, they ſhall be ſure to find, Math. 7. And if they labour and are heauie laden, he wil refreſh them, Matth. 11. Chriſt is now come to the place where Zacheus is to be called; and as Abraham, Gene. 22. lift vp his eyes and ſawe in the buſh a Ramme that was to be ſacrificed, ſo Chriſt lifting vp his eyes, ſaw in the tree Zaccheus the ſinner that was to

be

be conuerted. And now begins the conuerſion of Zaccheus, for now Chriſt begins to ſpeake vnto him.

Zaccheus deſired onely to ſee Chriſt, but now Chriſt calleth him by name, and offereth his owne ſelfe vnto him. This was more than Zaccheus expected, and yet no more than Chriſt vouchſafeth, namelie, to giue more than is deſired. The ſicke of the Palſey that asked health, obtained alſo forgiueneſſe of ſinnes. Salomon deſired wiſedome, and the Lord gaue him wiſdom & abundance of wealth beſide. Iacob asked but meat & clothing, and God made him a great rich man. And *Zaccheus* deſired onely to haue a ſight of Chriſt, and was ſo happy as to entertaine him into his houſe. Luke 5 1.King.3 12.13 Gen 28.20

Thus the Lorde that is rich in mercy to all that call vpon him, vſeth oftentimes to giue more then we aske: and hee that is alwaies founde of them that ſeeke him with their whole heart, is found alſo ſometime of Gentiles that knewe not God, Eſay. 65.1. Let vs therefore that were ſometime ſinners of the Gentiles, ſeek the Lord as *Zaccheus* did, while he may be found, & call vpon him while he is nigh. He will bee founde of them that ſeeke him hartily, and is nigh to all them that call vpon him faithfully, Pſal. 145.18. Rom 10.12 Ephe 2.4 Ierem.29 Rom 10.20 Eſay 55

Zaccheus come downe at once. Now Chriſt begins to call Zaccheus from the tree to be conuerted, as God called Adam from among the trees of the garden to be curſed, Gen. 3. Before, *Zaccheus* was too low, and therefore was faine to climbe, but now he is too high, and therefore he muſt come downe. And we (for the moſt part) are either too high, or too low, too hot, or too cold, too quicke, or too ſlouthfull in the Lords buſines. Sometime we flocke together to heare a Sermon, like the people, Luke 5. that preſſed vpon Chriſt to heare the worde: and anon wee runne to ſee ſome pleaſant paſtime, like the Athenians, whoſe eares alwaies itched to heare ſome newes. Who make more ſhewe of conſcience and religion, then they that ſhew themſelues moſt irreligious and vnconſcionable? Who ſeemed more confident and vertuous in Chriſt his cauſe then Peter? and not long after, Acts 17 Math 26.

who more trayterous and faint-hearted?

Many can ſay with Peter, that they will not ſticke to dye before they will deny Chriſt, but when it comes to the trial, they are ready to abiure Chriſt and his religion, before they will hazard either life or liuing.

He that will come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our ſaluation) are moſt dangerous, and repentance may not bee deferred.

Eccle 5.7 *We muſt make no tarrying to turne vnto the Lord, nor put off from day to day, leaſt the wrath of the Lord breake foorth ſodainly, and we be deſtroyed in our ſecuritie, and periſh in the time of vengeance.* When the Lord is minded to doe vs good, he will haue vs come quickly like Ioſeph, Gen. 45.9. that in the time of famine, would haue his father Iacob to come downe quickly vnto him, to ſoiourne in Egypt, where there was ſome plentie of foode.

As the children of this world are very nimble to worke wickedneſſe, ſo the children of light ſhould bee as nimble to follow goodneſſe. Iudas was nimble to betray Chriſt, Iohn 13.27. and the bad debters Luke 16. could ſit down quickly to miſreckon their creditor: ſo let vs come quicklie to heare of Chriſt, that Chriſt may accept of vs quicklie; let vs

Luke 14.28 be nimble to make our account before, that we do not (like the fooliſh builder) come ſhort of our reckoning.

But why muſt Zaccheus come downe ſo haſtily? euen to entertaine Chriſt into his houſe. *For to day* (ſaith Chriſt) *I muſt abide with thee.* This was ioyfull newes to litttle Zaccheus. Not long before, hee wanted meanes to ſee Chriſt, but now hee hath opportunitie to entertaine him into his houſe. There was more humanitie in Chriſt then in Zaccheus: for if Chriſt had not bidden himſelfe to dinner, he had

Math 35.40 not bene bidden for Zaccheus. So if Chriſt doe not offer himſelfe vnto vs in his afflicted members, he may goe long enough before we will offer him any entertainement. As often as the poore craueth any reliefe at our hands, let vs imagine that Chriſt asketh ſomething of vs: but as Zaccheus muſt

muſt entertaine him preſently without delay, ſolet vs bee readie to helpe them preſently, becauſe they ſtand in neede of preſent helpe. And as hee muſt receiue Chriſt into his houſe, ſo we muſt make account to receiue his needy members into our houſes. And as the vniuſt ſtewarde procureth himſelfe friendes with his maſters goods, ſo let vs make the poore to be our friendes, by our beneficence and bountie towardes them, that ſo receiuing them (when they haue need) into our earthly houſes, they may receiue vs when we ſtand in greateſt neede, into euerlaſting habitations. Luke 16

They that were inuited to the marriage, Matth. 22. refuſed to come; but Chriſt is cõtent to come to Zaccheus houſe before he was inuited. Wherein alſo hee ſheweth his great humilitie, in comming before he was requeſted, as they bewrayed their great arrogancie, in refuſing to come being ſolemnely bidden. It was a part of great humilitie, that he that was moſt free from ſinne, would vouchſafe to come into a ſinners houſe: but it was a ſigne of great humilitie, that he would bewray his great neceſſitie, and ſeeke for ſuccour at a ſinners hand.

Alas poore humble Sauiour, who though thou bee Lord of heauen & earth, as thou art the ſonne of God, yet as thou art the ſonne of man, haſt not whereon to lay thy head, Matth. 8. How iuſtly did thy Prophet Ieremie wonder at thy humble pouertie, ſaying, *O thou hope of Iſrael, the Sauiour thereof in the time of trouble, why art thou as a ſtranger in the land, or as one that paſſeth by to tarrie for a night?* The ſonne of God vouchſafeth to come; and that vnrequeſted, to a ſinfull mans houſe a ſpeciall fauour: but he diſdaineth not to make his neceſſitie knowne vnto him; O ſtrange humilitie! Here therefore appeareth the ſingular humanitie & great humilitie of Chriſt to ſinfull men; he offereth himſelfe to be their gueſt, if hee finde them willing to entertaine him for their gueſt. And Zaccheus no doubt was willing to entertaine him: for although Chriſt heard not the voyce, yet he heard the affection of Zaccheus inuiting him to dinner. Ierem 14

As therefore Zaccheus was willing to receiue Chriſt into his houſe, ſo let vs be ready to receiue him into our heartes. For as Chriſt ſaid to Zaccheus: *This day I muſt abide at thy houſe*, ſo he ſaith to euery one of vs: *This day I muſt abide in your heartes*. Wherefore as the Prophet Dauid ſaith, *Open your gates that the King of glorie may come in*: ſo I ſay vnto you, *Open your hearts that the word of God may enter in*. This day the word of God may abide in your hearts, for this day the word is preached vnto you; and who knoweth whether hee ſhall liue to heare it the next Sabboth; *To day therefore if ye will heare his voyce, harden not your heartes*: as did the Iſraelites, leaſt if you harden your heartes, his voyce be heard no more amongſt you. This day you may gather this heauenly Manna, as the Iſraelites might gather their Manna ſixe daies together, but to morrow (perhaps) and ſixe dayes after, you may not gather it, as on the ſeuenth day Manna might not be found. The Lord graunt that you may gather ſufficient food for the ſuſtentation of your ſoules, that as Elias the prophet iournied in the ſtrength of the meate that the Angell brought him, euen vnto Horeb the mount of God, ſo you in the ſtrength of this ſpirituall meate which heere I bring you, may be able to paſſe through the daungerous wayes of this troubleſome world, vnto Gods holy Mountaine, the hauen of all happines, whither he bring vs that hath deerely bought vs with his pretious bloud, euen Chriſt Ieſus the righteous: to whome with the Father and the holy Ghoſt, three perſons and one God, be giuen all glory and maieſtie, world without end, Amen.

Pſalm 24

Pſal 95

Exod 16

3. Reg 19

FINIS.

THE SINNERS CONFESSION

The Text.

Luke, chap. 19. vers. 6. 7. 8. 9.

6 Then he came downe hastily, and receiued him ioifully.
7 And when all they saw it, they murmured saying, that he was gone in to lodge with a sinfull man.
8 And Zaccheus stood forth, and sayd vnto the Lorde, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure fold.
9 Then Iesus sayd vnto him, This day is saluation come vnto this house, forasmuch as hee is also become the soune of Abraham.

YOu heard the last Sabboth, how Zacheus the Publican was called to be a Christiã: now you shal heare the fruit of his conuersion. No sooner had Christ called him from the tree, but that he came downe hastilie, and receiued him ioifullie.

This was the fruit which it had in the heart of Zaccheus, namely, obedience to the voice of Christ: a fruite more pretious and acceptable vnto God, than the most pleasant fruits which Eden yeelded, and a sacrifice more sweet and acceptable vnto him, than all the sacrifices which the law required. This is the sacrifice wherewith the Lorde is pleased, euen when his voice is obeyed, 1. Sam. 15. 22. The voyce of the Lord is a glorious voyce, and mighty in operation, diuiding the flames of fire, and shaking the Cedar trees. So the voyce of Christ is a glorious voyce, his voyce is mightie in operation, diuiding the soule and the spirit, and shaking Zaccheus from the wilde figge-tree, whereinto hee had climed. Psalm 29. Heb 4. 12.

The same God, to whose commaund, the windes, the sea, the diuels and death it selfe obey, here commaundeth Zac- Math. 8.

cheus to come downe at once, and he commeth downe haſtilie to receiue him to his houſe, and he receiueth him ioyfully. As Zaccheus could not come at Chriſt till he was called, ſo no man can come to Chriſt except the Father drawe him: and as Zaccheus could not chuſe but come, when he was called by the voyce of Chriſt: ſo when any man is called effectually by the preaching of the Goſpell, hee cannot chuſe but come to Chriſt: for where there is an effectuall calling, there is grace giuen alſo to obey the ſame. Ro. 8. 30. The Lord is faine ſometime to cal vs oftē, becauſe we know not the voyce of him that calleth vs, as hee called Samuel three times, before he anſwered: becauſe at that time Samuel knew not the Lord, 1. Sam. 3. 7. But as ſoone as he vnderſtood that it was the Lord that ſpake vnto him, he replied preſently, *Speake on Lord, for thy ſeruant heareth.* So when the Lorde calleth any man effectually by the preaching of his worde, all the partes and powers of his bodie doe yeeld their obedience, the eare liſtneth, the tongue confeſſeth, the heart beleeueth, the head deuiſeth, the hand performeth, the foote runneth, the eye directeth, and all concurre *to do thy wil, O God,* Pſal. 40. 7.

Iohn 6. 44

Such and ſo effectuall is the voyce of Chriſt in the hearts of his choſen, that it maketh Saul of a bloudy perſecutor to become Paul a painfull preacher: it cauſeth Peter of a ſillie Fiſher-man, to become a catcher of men: and Zaccheus here of a vile Publican, to become a zealous Chriſtian. And ſuch alſo is the nature of the word preached, whereſoeuer it pleaſeth the Lord to giue ſucceſſe and increaſe thereto, that it is able to transforme the mindes of men, to beget faith in the hearts of Infidels, and (in a worde) to ſaue ſuch as are ordained to eternal life, Acts 13. This is the power of the word of God, euen to cauſe a conſenting to the truth thereof: and this is the propertie of the children of God, to yeeld all obedience to the word of God. Aſſoone as Chriſt calleth Zaccheus, he comes downe preſently, like the light in the creation, that was made as ſoone as God ſayd, *Let there be light.* Here therefore of *Zaccheus* that obeied the voice of Chriſt,

Acts 9
Math. 4.
1. Cor 3. 7
Rom 1

let

let vs learne obedience to the voice of Chriſt: for as Chriſt biddeth *Zaccheus* to come down, becauſe he was too high: ſo he ſaith to euery one of vs, *Come downe*, becauſe wee are too high minded. But with vs the voyce of Chriſt is not ſo effectuall, as it was with *Zaccheus*: for hee was content to come downe at the firſt bidding: but we muſt be often bidden to beware of pride and ambition, and yet wee will ſtill bee climing. There are fewe ſo high that are content vvith their calling, but as Haman was alwaies aſpiring til he came to the gallowes, ſo many amongſt vs are alwaies climing, till they catch a fall. Heſt 7.

Againe, as Chriſt ſayd to *Zaccheus*, *To day I muſt abide at thyne vſe*: ſo Chriſt ſayth to vs, To day my poore afflicted members ſhould receiue ſome ſuccour at your handes. But as the Prieſt & the Leuite, Luke 10. paſſed by the wounded man leauing him halfe dead: ſo we (for the moſt part) paſſe by our needy brethren, leauing them vnrelieued. Thus are we euery way diſobedient to the voice of Chriſt. He teacheth vs to be humble as he himſelfe is, Matth. 11.29. and we waxe proud and inſolent as Sathan is. He willeth vs to bee mercifull, as our heauenly father is, Luke 6.36. and wee are cruell and vnmercifull, as the rich glutton was, Luk. 16. This is the cauſe vvhy the earth deceiueth and rendreth not her fruit, Eſai. 24.5. This is the cauſe why the ſword deuoureth abroad, and the peſtilence deſtroieth at home, Deut. 28.15. Leuit. 26.24.25. and in a worde, this is the cauſe of all the miſchiefes and calamities that are threatned, euen becauſe vve are obſtinate and rebellious againſt the Lorde, wee are vndutifull and diſobedient to the voyce of Chriſt, that calleth vs ſo louingly to come vnto him, Mat. 11.28.

Zaccheus vvas called but once, and he commeth quickly, but we are called oftentimes, and almoſt euery day, and that by the voice of Chriſt himſelfe: for, *he that heareth you* (ſaith Chriſt, Luke 10.16.) *heareth me*: and yet wee cannot find the way to Chriſt. The word of God, vvhich is the lanterne vnto our feete, and the light vnto our paths, Pſal. 119. hath bin plainly and plentifully preached amongſt vs theſe many

ny yeares, and yet many amongſt vs haue not yet learned to come to Chriſt. Zaccheus comes quickly when Chriſt calleth him, let vs therefore learne of Zaccheus to come quickly when Chriſt calleth vs. We muſt bee quicke in the Lords buſines, for God cannot abide loyterers ſtanding all the day idle, Matth. 20. and as he loueth a cheerefull giuer, 2. Cor. 9. 7. ſo he liketh a cheerefull follower.

It followeth therefore that Zaccheus receiued him cheerfully. Still Zaccheus is a receiuer: before hee was a receiuer of cuſtome, now he is a receiuer of Chriſt. Zaccheus receiued Chriſt two wayes: firſt, into his heart when hee deſired to ſee him: and then into his houſe when hee gaue him hoſpitalitie. Many receiued Chriſt to houſe, but not into their hearts, and therfore receiued him grudgingly: but Zaccheus receiued Chriſt firſt into his heart, and then into his houſe, and therefore receiued him ioyfully. Of Zaccheus his ioyfulneſſe, we muſt learne to be ioyfull when we do any thing for the cauſe of Chriſt: we muſt bee glad to harbour Chriſt in his members, as Zaccheus was ioyfull to harbour Chriſt himſelfe. As before in comming downe from the tree, Zaccheus ſhewed his obedience: ſo here in receiuing Chriſt into his houſe, he ſheweth the loue that hee bare vnto him. *If* Zaccheus had not loued Chriſt, he might haue ſent him to ſome common Inne: But Zaccheus is content to receiue Chriſt into his owne houſe, yea, he reioiceth to haue gotten ſo good a gueſt, like Abraham that vſed to ſit at the doore of his tent, & reioiced to entertaine ſtrangers that went by the way: and therefore though Zaccheus were a Gentile borne, yet herein hee ſheweth himſelfe the child of Abraham, becauſe he doth the works of Abraham, Iohn 8. verſ. 39. So did Abraham, and ſo muſt we doe, if we will ſhew our ſelues to be the children of Abraham.

Gen. 18

When Abraham thought only to haue entertained men, hee receiued the Angels in the ſhape and likenes of men: and when Zaccheus thought to entertaine the ſonne of man, he receiueth the ſonne of God himſelfe. Let vs therefore (as the Apoſtle willeth vs, Heb. 13. 2.) be mindfull to entertaine

Abraham Gen 18. 3

ſtrangers,

ſtrangers, for as much as thereby ſome haue receiued Angels into their houſes vnawares: and why ſhould not wee hope to entertaine the like or better gheſtes, if we bee giuen to hoſpitalitie, as thoſe godly Fathers were? For as the Angels came to them in the likenes of men: ſo Chriſt himſelfe comes to vs in the likenes of a poore man, of a lame man, & of a blind man: and when he commeth, he commeth hungrie, or thirſtie, or naked, or harborleſſe, or ſicke, or impriſoned, and happie are they that feede, or cloath, or harbour, or viſite him, when he commeth thus afflicted. When Abraham entertained the Angels, he was not only buſie himſelf, but his wife and all his houſholde were careful to make prouiſion for them: ſo when Zaccheus receiued Chriſt into his houſe his whole family (no doubt) were no leſſe willing & carefull to entertaine Chriſt, then their maſter was: & therefore not only to Zaccheus, but euen to his whole houſe ſaluation is promiſed, becauſe the whole familie reioyced at Chriſt his comming. Let rich men learne of Zaccheus, to entertaine Chriſt in his needie members, and let rich mens ſeruaunts learne of Zaccheus familie, to ſhewe themſelues mercifull like their mercifull maſters, that they may receiue the rewarde of mercy and hoſpitalitie at the laſt day, *Come ye bleſſed, for I was harborleſſe, and ye tooke me in.* Generally, as Zaccheus gladly receiued Chriſt: ſo let euery one that is able, bee glad to diſtribute to the neceſſitie of the poore Saints: if we haue much, let vs giue plentifully: if wee haue little, let vs giue gladly of that little: if wee bee not able to giue a peny, yet happily we may afford a morſell of bread: but if not that, yet there is none ſo needie, that cannot giue a cup of colde water, and euen ſo ſmall a gift ſhall not loſe his iuſt reward, Matth. 10. 41. Zaccheus receiued Chriſt into his heart, but many amongſt vs are readie to driue Chriſt out, and to receiue Sathan in ſtead of him: Zaccheus receiued Chriſt into his houſe, but there are many rich men amongſt vs, that like Diues, Luke 16. will not affoorde poore Lazarus the crummes that fall from their table: but as the damſell, Actes. 12. opened not the doore for ioy when ſhee

Lot Gen 19. 3

Mat 25

heard Peters voice: ſo by contrary, theſe men for very griefe ſhut their gates when they perceiue a begger there Finally, Zaccheus was ioifull when hee entertained Chriſt, but many amongſt vs are ſorrowfull when they ſhould relieue the poore: like churliſh Nabal, 1. Sam. 25. that reuiled Dauid, when he ſhould haue relieued him.

So long as Iob proſpered, hee kept a worthie and a worſhipfull houſe, hee ſuffered not the ſtraunger to lye in the ſtreetes, but opened his doore to the Traueiler that went by the way, Iob. 31. 32. but now many gentlemen of the countrey are content to ſuffer the ſtranger, the fatherleſſe and the widdow, not onely to lye, but euen to ſtarue and die in the ſtreetes with hunger and colde, and neuer receiue them to houſe or harbour, nor affoord them any reliefe or ſuccour.

Gen 4.10 But as the voyce of Abels bloud did crie from the earth to God, for vengeance againſt his brothers cruelty: ſo the voice of the poore and their pittious cries, ſhal enter into the eares of the Lord, and their guiltles bloud (which is powred forth in euerie place without all compaſſion) ſhall pull downe haſty and ſuddaine vengeance from heauen vpon the heads of theſe vnmercifull cormorants, vnleſſe while this time of mercie laſteth, they ſhewe mercy to their diſtreſſed neighbours.

Thus you haue heard howe Zaccheus behaued himſelfe in entertaining of Chriſt. nowe you ſhall ſee the behauiour of the Phariſies in diſdaining at Chriſt. *When all they ſaw it, they murmured, ſaying, that hee was gone in to lodge with a ſinfull man.* Before, they hated Zaccheus for his vices, becauſe he was couetous: now they enuy him for his vertues, becauſe he was giuen to hoſpitality. For the wicked wil alwayes haue ſome thing to finde fault with in the children of God, like the ſonnes of Iacob, Gen. 37. that hated their brother Ioſeph, becauſe of his dreames: and like Saul that vnhappie king, that enuied Dauid for his happie victories, 1. Sam 18. 29. Thus the wicked when they cannot charge the godly with any grieuous crime, they begin to grudge at their wel doing: and therefore not onely Zaccheus is hated

for

for receiuing of Chriſt, but Chriſt is hated alſo for being his gueſt. When they could not accuſe Chriſt for ſinne, they accuſe him for companying with ſinners: for they muſt ſtill bee accuſing ſome or other, for one thing or other, like their father the diuell, that both by name, Reuel. 12.10. and by nature, Iob. 16.7. is a continuall accuſer of the brethren. It had beene the duetie of the Phariſies to haue receiued Chriſt, and made much of him as Zaccheus did: but they are ſo farre off from entertaining him themſelues, that it grieueth them to ſee Zaccheus giue him entertainmēt. And ſurely, ſuch is the peruerſe nature of the wicked, that they will neither receiue the grace of GOD when it is offered them, nor willingly ſuffer any other to imbrace the ſame: like the wicked Iewes, Acts 13.50 that would neither beleeue the doctrine which Paul preached, nor coulde abide that the Gentiles ſhould bee brought to the faith of Chriſt. The high prieſtes thought thēſelues too high, to haue poore humble Chriſt amongſt them: the Scribes and the Phariſies in their own conceit vvere too good, too vviſe, and too holy to receiue him into their company: and not content to ſequeſter and eſtraunge themſelues from Chriſt, they diſdained alſo that he ſhould bee conuerſant vvith Publicans and ſinners, as though he vvere not vvorthy to bee conuerſant amongſt men.

If it vvere the office of Chriſt to conuert ſinners, vvhy ſhould the Phariſies be offended at him, if hee vvere ſometimes conuerſant vvith ſinners to vvorke their conuerſion? Mat 9.13

If Chriſt vvere a Phiſition to cure the ſickneſſe of the ſoule, that is, to ſaue the people from their ſinnes, vvhy ſhould the Phariſies murmure at him for keeping of companie vvith *Zaccheus*, that was ſicke in ſoule? for as it is expedient for the Phiſition to viſite his patients for their better recouerie, ſo it was conuenient Chriſt ſhould viſite ſinners for their ſpeedier conuerſion. But as the Phiſition that reſorteth to ſick perſons, is not ſtraight way infected: ſo the ſoules Phiſition that conuerſeth with ſinners, is not thereby polluted. And therefore, as Chriſt performed his office though the Math 9.13

Phariſies murmured, ſo let the miniſters of God learne by his example, to performe their dueties, though the wicked be offended. It was the office of Chriſt to call ſinners to repentance, yea he came to call Phariſie ſinners, aſwel as Publican ſinners, if the Phariſies woulde haue confeſſed themſelues to bee ſinners, as the Publicans did, but becauſe they ſtoode ſo much vpon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounceth ſo many woes againſt them, and preferreth the penitent Publican that truſted in the Lords mercy, before the proud Phariſie that truſted in his owne merites. Though Paul was a Phariſie, and the ſonne of a Phariſie, yet he ſhameth not to confeſſe himſelfe one of the chiefe ſinners which Chriſt came to ſaue. So if the Phariſies that murmured at Zaccheus would haue bin ſaued, they ſhould haue cõfeſſed themſelues chiefe ſinners, as Paul did. They ſhould not haue accuſed Chriſt for keeping company with ſinners, but they ſhould haue accuſed themſelues for not keeping companie with Chriſt. The iuſt man (ſayth Salomon, Prouer. 18.) is the firſt accuſer of himſelfe: but the Phariſies are ſo farre from accuſing of themſelues, that they begin to accuſe Zaccheus and Chriſt together. Thus the Phariſies of our time, that make religion a cloake to couer their corrupt dealing, haue this propertie to thinke other men to bee hainous ſinners, and themſelues onely to be righteous: in ſo much, as they will not ſticke to ſpeake like that proud people that was wont to ſay, *Depart from me, for I am holier then thou:* & like that preſumptuous phariſie, Luk. 18. *I thank God I am not as others are, extortioners, vſurers, adulterers, drũkards, or ſuch like: I ſanctifie the Sabboth*, which other mẽ prophane: I frequẽt ſermõs, which they neglect: I reuerence the name of God, which they blaſpheme: I pay tithe, which others with-hold: and faſt oftentimes, which they do ſeldom, or neuer. Theſe were the ſpeeches of the Phariſies, that liued in the time of Chriſt, whõ he ſo often calleth hypocrites: and theſe are the ſpeeches of the hypocrites of our age, that ſeeme to liue after the ſtraighteſt ſect of our religion, Acts. 26. They waſh the outſide of the

Luke 18

Math 23

Actes 23.6

1. Tim 1. 15

Math 15.7
Luke 11. 44
Luke 11.1
Actes 26. 5
Math 23.25
27

cup,

cup, and of the platter: that is, they iuſtifie themſelues, and ſeeme maruailous holy in the ſight of men, which can diſcern by the outward appearance onely: but vnto God that ſeeth and ſearcheth the ſecrets of the hearts and reines, they appeare like painted tombes full of dead mens bones, and all filthines: that is, they haue their inward parts full of rauening, and all kind of wickednes. Wherefore, as Chriſt ſaid to his Diſciples, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſies, you cannot enter into the kingdome of heauen*: ſo I ſay vnto you, that except your righteouſneſſe exceede the righteouſneſſe of theſe Phariſaicall hypocrites, ye cannot be ſaued. Theſe holy Phariſies did vſe to call the Publicans, not vſurers, nor extortioners, as they themſelues were: but by the generall name of ſinners, as though they themſelues were free from ſinne. Thus the Papiſtes at this day doe vſe to call the moſt ſincere profeſſors of the Goſpell, not *Lutherans, Caluiniſtes, Zunglians*, or Proteſtants, as they were wont to call them: but now they tearme vs heretikes, a name more odious than any other, whereas in the meane ſeaſon, they themſelues are of all others the greateſt heretikes. So the Atheiſts of our time, when they cannot accuſe the godly that are amongſt vs of vſurie, or briberie, or extortion, or drunkenneſſe, or any ſuch notorious ſinne, they call them hypocrites, which is the ſumme of all: when as in very trueth, they themſelues doe beſt deſerue that name: but it makes no matter what they call vs, neither are wee to be moued at their deſpitefull ſpeeches: for as the bitter taunts of theſe murmuring Phariſies could not hinder Zaccheus in his conuerſion, ſo the ſlaunders of theſe godleſſe men muſt not diſcourage the ſeruants of God from their good profeſſion. The Phariſies did Zaccheus great wrong for calling him ſinner, when hee had repented of his ſinne: and the Atheiſtes at this day doe greatly wrong the true profeſſors, in calling them hypocrites, which haue truely repented of their former ſinnes, and endeuour by all good meanes to leade a godly life. Therefore as Zaccheus preferred his ſoules health before all their murmuring: ſo it behoueth vs to looke to our ſoules ſaluation, not- Math 5.20

withſtanding all the reproches and ſlaunders that are deuiſed againſt vs. And as the Phariſies might call Zaccheus ſinner, but could not hinder his conuerſion: ſo the malitious worldlings may take away our goods, our good names, yea and our liues alſo, but cannot depriue vs of our ſaluation.

Math. 10. Wherefore as our Sauiour ſaid to his Apoſtles, *Feare not them that can kill the bodie, and then can doe no more*: ſo I ſay vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: ſeeke not to gaine the fauour of the world, for the whole world is not able to ſaue a ſoule, but feare to offend him that is able to deſtroy both bodie and ſoule in hell, and ſeeke to pleaſe him that is able to ſaue them both in heauen for euer.

Now followeth another fruite of Zaccheus conuerſion: namely, his good confeſſion: for, as hee beleeued with the

Rom 10.10 heart vnto righteouſneſſe, ſo hee confeſſed with the mouth vnto ſaluation. When Zaccheus was mocked of the Phariſies, it ſeemeth that he ſhould ſtoope downe for ſhame: but when he was thus reproued and reuiled by them, the Scripture ſaith, that he ſtood vp in ſigne of gladneſſe. As the Apo-

Actes 5 ſtles went away reioycing that they were counted worthy to ſuffer rebuke for the name of Chriſt: ſo Zaccheus the Publican went forth reioycing, that hee was reproched for the cauſe of Chriſt. Before, Zaccheus was a Publican, and there-

Luke 6.45 fore ſtood in ſinne very daungerouſly, like the houſe that is builded vpon the ſand, readie to bee ouerturned with euery tempeſt: but now Zaccheus is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely, like the houſe that is built vpon a rocke, free from any danger of falling.

Behold Lord, the halfe of my goods, &c. There are two parts of this confeſſion. The firſt is his gift to the poore: the ſecond is, the reſtitution of his vniuſt gotten goods. Before, Zaccheus was an oppreſſor of the poore, now he is a great benefactor to the poore: before, he was an encrocher vpon other mens goods, now he is a diſtributer of his owne goods: before, hee was a receiuer and a taker, now he is a reſtorer and a giuer: neither doth he giue ſparingly, but he giueth liberally,

berally, laying vp a good foundatiō againſt the time to come. Now hath Zaccheus found that pretious pearle, and for ioy thereof, he is content, not to ſell, but to giue all that hee hath to enioy the ſame. When the rich Ruler (in the former chapter) was willed to ſell all that he had, & to giue it to the poore, he went away very ſorrowfull, for he was very rich: but Zaccheus, perhaps as rich as he is content of his owne accorde & vnbidden, to beſtow halfe his goods vpon the poore, and that with a cheerefull mind. If Zaccheus had giuen onely the third part of his goods, no doubt but Chriſt would haue accepted it, for he accepteth the widdowes farthing, becauſe it was giuen with a willing minde: but if hee had giuen all his goods to feede the poore, as the Phariſies gaue their almes to be ſeene of men, yea, or his bodie to be burned, as ſome Romans haue done to get renowne, it ſhould haue bene to no purpoſe, becauſe it was done to a wrong end. Now, as Zaccheus was rich in the goods of this life, ſo was he rich in faith alſo; neither was it an idle or dead faith that Zaccheus had, but it was a faithfull & a liuely faith, a faith that worketh and laboureth by loue, ſuch as is required at the hands of Chriſtians. Saint Iames ſaith, *Shew me thy faith by thy workes*: and here Zaccheus doth ſhew his faith by his workes. Before, hee was exerciſed in vngodly works, which are the fruits of infidelitie: but now he is exerciſed in the works of mercie, which are the fruites of a liuely faith. Zaccheus is very liberall in relieuing the poore, but he is liberall of that which is his owne: ſo there are many now a dayes that are very liberall, but it is of that which is none of theirs; for as Nadab & Abihu offered ſtrange fire vnto the Lord, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing by giuing part of that to ſome good vſes, which they haue gotten by bad meanes; if they haue gotten a pound by vſurie & oppreſſion, they are cōtent perhaps to giue a pennie to relieue the poore. But, as it was not lawfull for the Iſraelites to bring the price or the hire of a harlot into the houſe of the Lord: ſo it is not lawful for vs to apply the gaine of our ill gottē goods to the ſeruice of god.

Iames 2.18

Luke 18

Luke 21

1. Cor 13

Gal 5.6

Leuit 10

Deut 23

The

The halfe of my goods I giue, &c.

Zaccheus ſaith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when hee can keepe them no longer: but hee ſaith, *I giue*, to ſignifie that his wil is his deed, and that he meaneth not to take any dayes of payment for the matter. For as before he ranne apace to ſee Chriſt, and came downe haſtily to entertaine Chriſt in his owne perſon: ſo doth hee here giue quickly to relieue Chriſt in his needy members. This is Zaccheus laſt wil and teſtament, that he maketh before his death, and ſeeth the ſame prooued and performed before his eies. If therefore we deſire to doe any good to any of our poore brethren, let vs learne of Zaccheus to do it quickly, while we are aliue, for time will preuent vs, and death will preuent vs. I know there would bee many that would bee willing to giue ſome part of their goods to the poore before their death, as Zaccheus did: but that they knowe not what neede themſelues may haue thereof before they die, and therefore for the moſt part they will hardly forſake or leaue their goods, till their goods forſake and leaue them. But herein they ſhewe themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his payment, who hath promiſed to repay whatſoeuer is giuen vnto the poore, as it were lent vnto himſelfe, and that not ſecretly, though they did their almes neuer ſo ſecretly: but the Lord will reward them openly, as our Sauior ſpeaketh. Ma. 6. The wiſe preacher, Eccl. 11. willeth vs to caſt our bread vpon the waters, that is, to be liberall to the poore, whoſe watry eyes bewray their great neceſſity: or, as (others expound it) to hazard and aduenture ſome of our goods vpon our needy brethren, as Merchantes do aduenture their goods vpon the ſeas: for although they may ſeeme to bee in great perill and danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they returne with greater profit. So albeit the reliefe that is beſtowed vpon our diſtreſſed neighbors may ſeeme to be loſt, yet as the wiſe man ſaith, after a time we ſhall find it againe: and as the precious oyle deſcended from Aarons beard to the skirts of his clothing, ſo

Pro 19. 17

Pſalm 133

certainly

certainely the oyle of mercie and charitie which wee powre into the woundes of our diſtreſſed brethren, ſhall deſcend into our owne ſoules, and as the widdowes oyle was encreaſed in the cruſe, becauſe ſhee releeued the Lordes prophet, ſo ſhall this pretious oyle beſtowed vpon the poore, be returned vpon our heads in great meaſure. Thus is *Z*accheus liberall, as you ſee: for he giueth away halfe his goods, but he giues it not to the rich, that might giue to him againe, but he giues it to the poore that cannot requite him: to teach vs vpon whom we ſhould beſtow our almes. As God that is rich in mercie, giueth all things vnto vs that can not requite him: ſo the rich men of this world (if they haue any ſparke of mercie in them) ſhould giue vnto the poore that cannot requite them. But amongſt vs in euery place almoſt, it is far otherwiſe: for if any thing be to be giuen, not they that are pooreſt and ſtand in greateſt neede, but they that can make beſt friendes are beſt preferred. Thus Diues is ſtill inriched, and Lazarus is ſtill reiected. If we ſend to a great man, wee ſend an oxe for a preſent: but if wee ſend to a poore man, we ſend a cruſt for an almes. Therefore, as Chriſt ſaid to the Iewes, that the Niniuites ſhould riſe in iudgement againſt them, becauſe they repented at Ionas preaching: ſo it may be ſaid vnto vs, that Zaccheus ſhall riſe in iudgement againſt vs and condemne vs; for he ſhewed great mercie vpon the poore, but we are voyde of all compaſſion.

Luke 10
1. King 17

Luke 16

Matt 12

Thus you haue heard the firſt part of *Z*accheus confeſſion, wherein you ſee his liberalitie to the poore. Now you ſhall heare the ſecond part of his confeſſion, wherein he promiſeth reſtitution of his vniuſt gotten goods. Before, Zaccheus gaue to the poore the half of that which was his own: now he reſtoreth that which is none of his, to the right owners. And becauſe he had detayned their goods ſo long, to their great loſſe and hinderance, therefore he doth not only reſtore the principall, which he had taken from them, but he alloweth them their coſts and damages they had ſuſtained. As Ioram king of Iſrael cauſed to bee reſtored to the Shunamite her houſe and land, and all the fruites and pro-

2. King 8

fits of the ſame, which were wrongfully kept from her ſeuen yeres together: ſo Zaccheus the cuſtomer reſtoreth to thoſe that hee had oppreſſed, their goods which hee had gotten from them by fraudulent dealing, with all the fruites and profits that might come thereof during the time of his vniuſt profeſſion. So liberall was *Zaccheus* to the poore, that he gaue them halfe his goods: and ſo little got Zaccheus by his vſurie and oppreſſion, that for euery penie hee reſtored foure. If the Vſurers and extortioners of our time would reſtore foure-folde for that they haue wrongfully gotten, I feare mee they would haue but a ſmall halfe to giue to the poore, & but a little left to helpe themſelues. There was no law to compell Zaccheus to make ſuch reſtitution, except he will confeſſe himſelfe to be a theefe, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely Zaccheus ſeemeth after a ſort to confeſſe his theft, becauſe he promiſeth foure-fold reſtitutiō. If a man had ſtolne a ſheepe, the law of God requireth that hee ſhould reſtore foure ſheepe for one: and the ancient Romanes had this law, that Vſurers ſhould forfeit foure times ſo much as they tooke for vſurie. If the ſame law were now to vſe againſt our theeuiſh Vſurers, as it was ſometime among them, wee ſhould not haue ſuch complayning of the poore both in priſons and ſtreetes. But if theſe great theeues (I meane our biting Vſurers) that rob and ſpoyle without ceaſing when they haue no neede, might finde no more fauour, than thoſe pettie theeues which rob and ſteale ſometime, when they are driuen thereto by extreame neceſſitie, then ſurely the Common wealth would ſoone be disburdened of that peſtilent brood of Catterpillers wherewith it is peſtered. I wiſh them betimes to looke to their owne eſtate, and with Zaccheus to forſake their damnable trade. If they haue liued hetherto by the gaine of vſurie, let them now lament their ſin, and call to God for mercie and forgiuenes, let them make reſtitution of that they haue wrongfully taken, and grieue that they haue ſo long detained ẏ which is none of theirs.

Exod 22.1
2.Sam 12

For

For as no ſinne is pardoned without repentance to God, ſo vſurie is not pardoned without repentance to God: and as the ſinne of theft is not remoued, before reſtitution be made to men (if the partie be able,) ſo the ſinne of vſurie (which is a ſecret theft) is not remitted, before reſtitution bee made to thoſe that are oppreſſed and ſpoyled by this ſecret theft. Thus you haue ſeene how Zaccheus that was once a hoorder of his goods, as our rich men are, is now a liberall diſpoſer of his goods, as I wiſh they were. Hee that lately was a Camell laden with riches, and therfore vnapt to go thorow a needles eye, hath now like the Camell caſt off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather haue loſt their liues, than forgone their goods, and for halfe that loſſe would haue proued verie penſiue. but this was the ioyfulleſt newes that euer came to Zaccheus houſe, ſweeter to him than all his gold and ſiluer: that where as before, he was in the ſtate of damnation, now ſaluation is promiſed to him and his houſe: and whereas before, he was the ſeruant of Sathan, now hee is become the childe of Abraham. Now Zaccheus houſe is become Gods houſe, and Zaccheus himſelfe is the ſonne of Abraham, and therefore no cauſe why Chriſt ſhould not reſort to Zaccheus houſe. As Chriſt ſaid to the penitent theefe, *This day ſhalt thou be with me in paradiſe*: ſo hee ſayth here to the penitent Publican, *This day ſaluation is come vnto thy houſe, and this day thou art become the childe of Abraham.* Chriſt loueth not to bee long in any mans debt: for as hee ſaith to Zaccheus, *To day I muſt abide at thy houſe*: ſo hee ſaith to the ſame Zaccheus, To day, and henceforth for euer, thou and thy houſe muſt abide with me in heauen. Here is a happie change: inſtead of a little worldly treaſure, ſubiect to loſſe by theeues, and to ſpoyle by ruſt and moths, to haue all ſtore of heauenly treaſure, which neither theeues can ſteale, nor cancker can corrupt: inſtead of an earthly houſe, ſubiect to fire and falling, to haue a houſe giuen of God, not made with hands, but eternall in heauen, 2. Cor. 5.

Math 19

Math 7

Luke 23

Math 6

verſ. 1. Who would not rather chuſe with Zaccheus to giue halfe his goods to the poore, that he may be an heire of ſaluation, and the ſonne of Abraham to reſt in his fathers boſome, than with Diues to keepe all from the poore, and to be tormented in thoſe eternall flames? That rich glutton that
Luke 16 denied the crummes from his table, challenged Abraham for his father, but he was refuſed, becauſe hee had not the
Iohn 8.39 faith nor workes of Abraham: but Zaccheus, though by nature he were not the child of Abraham, yet by grace hee is become the child of Abraham, becauſe hee walked in the
Rom 4.12 ſteps of that faithfull Father. Abraham beleeued before hee was circumciſed, ſo Zaccheus beleeued before hee was circumciſed. As Abraham left his countrey and all that he had
Gen 32.1 Actes 7.3 when God called him, ſo Zaccheus left his office and the moſt part of his riches, when he was called by the ſonne of
Iohn 8.56 God: and as Abraham deſired to ſee the day of Chriſt, and ſaw it and reioyced; ſo *Zaccheus* deſired to ſee Chriſt, and he ſaw him and reioyced. Now is *Zaccheus* a Gentile become the child of Abraham, and not only he, but his whole houſe alſo is become the houſe of Abraham: for when Zaccheus is conuert, his whole houſe is conuerted. As the maſter is, ſuch are the ſeruants: if he bee godly and religious,
Pſalm 18 they proue godly and religious: if he bee an Atheiſt, they proue Atheiſtes likewiſe. Therefore keepe no companie with the wicked, for it is moſt pernitious: but aſſociate thy ſelfe with thoſe that feare the Lorde, that thou alſo mayeſt learne to feare the Lord: who for his mercie graunt that we may with Zaccheus be deſirous to ſee Chriſt, ioyfull to receiue Chriſt, liberall to releeue the members of Chriſt, and readie to make amends when we haue wronged any of our brethren, that ſo with Zaccheus wee may be heires of ſaluation, and the true ſonnes of Abraham, to reigne with Chriſt in heauen for euer, by the meanes and merites of him, that dyed and roſe againe for vs. To whom with the Father and the holy Ghoſt be all glory. Amen.

FINIS.

A prayer

A praier for the Morning.

O Lord prepare our hearts to pray.

O Lord GOD our heauenly Father, wee thy poore and wretched creatures, giue thee moſt humble and hartie thankes for our quiet and ſafe ſleepe, and for raiſing vs vp from the ſame. Wee beſeech thee for Ieſus Chriſts ſake, to proſper vs this day in our labour and trauell, that it may bee to the diſcharging of our duetie in our vocations, principally to thy glory, next to the profite of this Church and common-weale, and laſt of all to the benefite and content of our maſters. Grant deare father, that we may cheerefully and conſcionably do our buſineſſe and labours, not as men-pleaſers, but as ſeruing thee our God, knowing thee to bee the chiefe maſter of vs, and that thou ſeeſt and beholdeſt vs with thy fatherly eyes, who haſt promiſed reward to them that faithfully and truely walke in their vocation, & threatned euerlaſting death and damnation to them that deceitfully and wickedly do their works and labours. We beſeech thee O heauenly father, to giue vs the ſtrength of thy ſpirit, that godly and gladly we may ouercome our labours, and that the tediouſneſſe of their irkſome labour which thou for our ſinnes haſt powred vpon all mankind, may ſeeme to vs more delectable and ſweet. Fulfill nowe O Lord theſe our requeſts, for thy ſonne our Sauiours ſake, in whoſe name we pray as hee himſelfe hath taught vs. *Our father, &c.*

A godly praier to be ſaid
at all times.

BEcauſe I haue ſinned, O Lord, and done wickedly in thy ſight, and prouoked thee to anger by my abhominable wickedneſſe, making my body which thou haſt ordayned as a veſſell for thine honor, an inſtrument to moſt deteſtable filthines, O Lord be merciſull vnto me, and pardon me this great wickedneſſe: looke not vpon me, good Father, with the eyes of iuſtice, neither doe thou drawe againſt mee the ſword of iudgement, for then howe ſhall I that am but duſt, ſtand in thy preſence, when thy vvrathful indignation commeth forth as a whirle wind, and thy heauy diſpleaſure as a mighty tempeſt: ſeeing the earth trembleth, the depths are diſcouered, and the verie heaueus are ſhaken when thou art angrie? Exercile not therefore thy fury againſt me, that am but chaffe before the winde, and as ſtubble againſt a flaming fire: though I haue ſinned grieuouſly in thy ſight, preferring my wicked deſire, before thy holy commandement: eſteeming the pleaſure of a moment, before eternal & euerlaſting ioyes: nay, which is worſe, making more account of vilenes and vanitie, and extreame folly and madnes, then of the glory and maieſty of the moſt excellent, wonderful, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the duels to quake, & burneth vnquenchable vnto the bottomles pit of hel; whoſe might is ſo great, that by the breath of his noſthrils he can in the twinkling of an eye deſtroy a thouſand worlds: yet am I bold, proſtrating my ſelfe before the throne of thy maieſty, heartily to beſeech, and humbly to intreate thee, that thou wilt not deale with me according to my merires, for I haue deſerued ẏ thou ſhouldeſt raine down fire & brimſtone from out of heauen vpon me to deuoure me, or to open the earth vnder me, to ſwallow me vp quick vnto hell: but thou art gratious and ful of compaſſion, and rich in mercies, therefore do men put their truſt vnder the ſhadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whom I may receiue any comfort, but at thy fauorable hands, which are ſtretched

out

out day and night, to receiue all that by earneſt repentance turne to thee, being ready to eaſe al thoſe that are ladē with the burthen of their ſin, and to refreſh their diſtreſſed conſciēces. In the multitude of thy mercies I approch vnto thee O Lord, deſiring thee to looke down from the height of thy ſanctuary, vpon me poore and wretched ſinner, and to wipe away mine offences, & to blot out my miſdeeds, eſpecially, this my vngratious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy ſonnes ſake, O Lord, in whom thou art well pleaſed, in whome thou waſt fully ſatisfied vpon the croſſe for my ſinnes: grant me free pardon and remiſſion of that I haue ſo fooliſhly by my exceeding frailetie, committed againſt thee in this ſhamefull deede. But O thou my vncleane and vnthankefull ſoule! my vngodly and rebellious heart! what did I ſinful wretch & execrable caitiſe, ſo blindly and deſperatly attempt? Howe art thou become quite ſenſeleſſe, that thou waſt ſo ready to anger thy moſt louing God, and to prouoke thy moſt mightie Iudge, that thou mighteſt ſatisfie thy filthie fleſh, ſuborned both by thine & Gods moſt malitious aduerſarie, to grieue and vexe the ſpirit of the Lord, and to damne thy ſelfe for euer? Hath not God of his ſingular fauour, made the heauens of olde, and placed the Sun and Mœne in thē, two glorious lights, with innumerable ſtarres, a wonderfull workmanſhip, for thy vſe and benefit? Hath he not lifted vp the cloudes by his ſtrong arme, and heaped treaſures of raine, haile, and ſnow, to doe thee ſeruice? Hath he not in the midſt of the world laid the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence beholde euerie way thou lookeſt, the walles of his beautifull palace? Hath hee not gathered the waters into one place, and made the drie land appeare, and drawne forth by his power a pure ſubſtance of aire betweene heauen and earth, that fiſhes might multiplie in the ſeas, fowles in great abundance flye in the open face of the firmament, tender plants, hearbes, flowers, and trees in al variety, grow and fructifie vpon the ground:

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yea creeping things, cattell and beastes increase in infinite number, in pastures, fields, gardens, orchards and groues; & all these to do thee pleasure? Hath he not further giuen thee springs and riuers gold and siluer, pearles and iewels; euen plentie of streames, stones, and mettall, to furnish thee with whatsoeuer for profit thou needest, or for pleasure desirest? Hath he not made thee Lord and ruler ouer al his creatures, euen ouer the huge Elephants, the Whale, the strong Lion, and Vnicorne, and horse of warre? ouer the sauage Tigers, Beares, & Wolues? ouer the mighty Eagle, Griffin, Vultur, Ostrich, and Hawke? Art thou not clad and defended, fed and inriched, cheared and renowned by these his creatures, and that all the parts of thy body, and sences of thy minde, might be partakers of his goodnesse, and with his sweetnes refreshed, comforted and delighted in great measure? yea, aboue all this, hath hee not breathed into thy body an immortall soule, that thou mightest remaine with him in glory for euer? Did he not at the first frame thee like vnto himselfe, that he might therefore loue thee as his sonne? Did he not cast into thy spirit the beames of his wisedome, that thou through thy vnderstanding mightest beholde him and his glorie, and stirred vp sparkes of goodnesse in thy heart, that thou mightest by thy affection imbrace him and his bountie, and bee made perfectly blessed by his infinite happinesse, who when Adam thy vngratefull father, by distrusting him that had faithfully promised, was throughlie able to fulfill his will, and resolutely determined, exceedingly to aduance him, hauing giuen him this whole worlde in testimony thereof, by discontenting his minde with the excellent estate hee was placed in of vnspeakeable loue, vnlesse hee might bee as good as God himselfe, proudly desiring to make dust the fellowe of him who was from euerlasting, infinitly full of wisedome, power, grace and maiestie, and had done al this at the perswasion of the most traiterous rebell of his right gratious king, and spitefull enemie of his most bountifull master, euen then when this most villanous conspiring with Gods notorious aduersarie, had deserued

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immortall hatred againſt him, and all that pertained vnto him: yea thee as yet vnborne, but contained in him, whoſe whole maſſe by his impious diſobedience, became by iuſt iudgement a temple of curſed eſtate for euer, and for euer: thou alſo thy ſelfe bringing foorth fruite of contempt of his law, who is moſt holy, merciful and mightie: yet euen then I ſay, of vnſpeakable pittie and compaſsion intended, nay promiſed, nay laboured to deliuer him and thee from that dreadfull vengeance which ye had purchaſed by your own wicked and vngracious demerits, and to reconcile you baſe abiects and vile caſtawaies, and yet ſtubborne and ſpitefull haters of the great God Iehouah, who when there was no meanes to be found in heauen, nor ſeas, nor in the earth, nor vnder the earth, but that he ſhould damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his ſoule, and reioycing vnto his ſpirit, that thou mightſt be ſaued, a groſſe lumpe of ſlime and clay, ſtill vexing him by thy wickednes; yet deliuered his ſonne into the full power of Sathan, to put him to a moſt ſhamefull death, by the hands of moſt deteſtable perſons, and did caſt him farre away out of his fauor, and threw him downe into the bottomleſſe pit of his vnſupportable wrath & indignation, that thou mightſt be placed betweene his owne armes in the kingdome of heauen, in all royalty and glorie, as his deare and entirely beloued ſonne. Why therefore waſt thou O my vnholy and vnthankful nature, ſo ready and prone, ſo violent and headlong, to commit things highly diſpleaſant in his ſight, who in a manner, and as far as it was poſſible, ſlewe himſelfe for thy ſafetie, when he had no creature ſo diſobedient vnto him as thee? O thou my inwarde ſoule, and ſpirit of my minde awake, and ſtand vp to defend thy ſelf, for thou art beſieged with mightie enemies, the prince of darknes, the rulers of the aire, the ſpiritual craftineſſe and policies of hel! why ariſeſt thou not thou ſluggard? thy foes in great number are prepared with many ambuſhments, hauing a huge armie all maliciouſly

bent, with venemous darts to pearce thorow thy heart: they are entred thy hold at all fiue gates of thy outwarde ſences: yea, they haue broken downe thy inward doores, and haue left thee but one window towards heauen to eſcape by, euen thy praiers, whereto the ſpirit of God waiteth thy ſpeedy comming: make haſt O thou heauie with ſleepe, or thou art taken by thy cruell enemies, whoſe handes are of yron, and their teeth of ſteele, to grind thy very bones to powder: hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in thy boſome, deſireth nothing but thy vtter deſtruction: ſhe perſwadeth thee that thou art in no preſent danger, that ſhe may reioyce at thy miſerable ende. It may be thou art fed to the ſlaughter, that though thou go on a little waie in thy pleaſant path, thou maieſt returne backe vvhen thou wilt, and thy little wandering wil not greatly be regarded. O thou vnwiſe and ſottiſh of heart! when wilt thou vnderſtand? Hath the ſonne of God indured ſuch paine for the ſmalleſt of thy ſinnes, and makeſt thou ſo light account of ſo grieuous crimes? Doth the law thunder curſes, and plagues, and euerlaſting torments againſt thy leaſt inordinate motions, and didſt thou not dreade to performe ſo ſhameleſſe a practiſe? Knoweſt thou not that the eyes of God, and his Angels behold thee doing that thou wouldeſt be aſhamed to do in the preſence of vngodly men, or vncleane beaſtes? or doeſt thou not conſider howe thou didſt grieue the ſpirit of God, who hath vouchſafed of his infinite mercie to dwell in thy bodie to this ende, chieflie that hee might mortifie thy carnall luſts? Why didſt thou then defile his temple, which he hath ſanctified to be an houſe for himſelfe to dwel in? take heed thou driue not out ſo worthy and noble a gheſt, by ſuch ſwiniſh and fleſhly behauior, vvho if he once depart, then ſhalt thou be an hold for diuels, and legions of damned ſpirits, that they may ſtuffe thee full of all manner of iniquitie, and then at length become pitch and brimſtone to maintaine the fire of Gods ſcorching wrath in thy ſinewes, ſpirits and inwarde bowels, drinking out in

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full meaſure the dregs of the wine of his rage and fury. and canſt thou be ſo blind and retchleſſe, that for the vaine pleaſure of ſinne for a little vvhile, thou vvilt conſtraine God to torment thee euerlaſtingly, who it may bee euen at this inſtant, if thou vvilt ſtill trie his patience and long ſufferance, will ſuddenly take thy ſpirit from thee, or come in iudgemēt to recompence all ſinners by his finall ſentence in the burning of the vvhole vvorld, the ſtipend of horror, ſhame, confuſion, and vtter reprobation? & weigh vvith thy ſelfe, that to approch to God, is the chiefeſt ioy of his choſen, to beholde his glorious countenance in the face of his ſon, vvhereas thy ſinnes doe ſeperate thee from him, and make thee afraid to ſpeake to him by praiers, vvhich is thy chiefeſt and greateſt ſolace in this mortall life: how much more vvill thy vngodlines make thee wiſh delay of the laſt iudgment, the ſpeedy and preſent comming vvhereof is a chiefe prop of our fight, in the middeſt of ſo many troubles and temptations: and withall, remember how the diuell that roaring Lion laboureth by this impure acte, to make thee moſt filthy and lothſome in the ſight of God, and reioiceth to ſee thy gratious Father, mercifull Sauiour, and comfortable ſanctifier, ſo abuſed and withſtoode, and angred by thee whome he hath wonderfully made, carefully preſerued and deerely redeemed, and tenderly loued, that if it may be thou ſhouldeſt by vtter Apoſtaſie, diſhonour him in the face of the world, who hath aduanced thee in the preſence of all his Angels: and though thou bee ſo ſure in faith, that thou canſt not vtterlie fall (the conſideration whereof ſhould make thee more dutifull, and not encourage thee in a ſinfull courſe) yet maieſt thou by little and little, and by often falling, bring thy ſelfe into a better liking, both of the wicked and of wickednes it ſelfe) whom thou oughteſt to hate with a perfect hatred, and then God by iuſt iudgement caſt thee into a ſure ſleepe, that thy filthines may be ſeene of men, and thou condemned to the griefe of the righteous, and ſcorned to the ſhame of the vngodly, & in the mean ſeaſon, by prouoking Gods iudge-

ment, be ſpoiled of thy goodly ornaments, of thy godly deſires, of religious thoughts, of zealous affections, of chriſtian communication, of holy indeuours, of aſſured perſwaſions of faith, of ſtedfaſt waitings through hope, of conſtant ſuffering by patience, and heartie reioycings from loue. In the perfect conſummation of which things, becauſe all happines conſiſteth, beware thou careleſſe wretch, leaſt ſuddenly by thy abhominable filthineſſe, thou either for a time wholely depriue thy ſelfe of comfortable feeling of theſe thinges, or much diminiſh thy preſent graces and bleſſings receiued of the holy ſpirit, to the glorie of God the Father. But vvhy do I vtter my voice, or ſtriue to make a dead carkaſſe moue: O quicken thou me that art the fountain of life, and cal thou out of heauen thy dwelling place, that my wādring ſoule may heare the voice of her ſhepheard, and follow thee whither ſoeuer thou leadeſt: nay of thy tender compaſſion take me vp vpon thy ſhoulders, and carrie me gentlie into thy fold againe: for theeues haue ſtolne me away, & haue bound my feet ſo that I cannot go, and they watch for mee vntill thou art gone, that they may carry mee awaie quicke from thy paſtures: O doe thou therefore preſently deliuer me, and giue mee thy helping hand: O caſt thou downe by thy ſpirite my raging luſte, and by thy grace ſubdue mine vntamed affection. I am weake O Lorde, and vnable to reſiſt the force of my mightie aduerſary: ſend thy helpe from aboue, and ſaue me out of the iawes of the cruel lion: thou haſt deliuered me out of the mouth of hel; O let not the gates therof any more preuaile againſt me: let me not any longer be occupied in vngodlines, leſt mine enemie triumph ouer me, ſaying in his malicious hart, There, there, ſo would I haue it. Let this ſinne be farre from me O Lord, leaſt I ſhould defile my ſelfe any more with this notorious wickedneſſe: worke therefore in mine heart an vtter deteſtation of it, that I may euer hereafter keepe my ſelfe pure & vnſpotted for thy kingdome. Thou that art able to make of ſtones children to Abraham, mollifie I pray thee my ſtonie heart, that all maner of ſonnelike affections may be imprinted

ted therein: plucke vp O good father theſe rootes of bitterneſſe, that no vnſauorie fruite may come of the tree, which thou by thine owne hand haſt planted. I deſire, I looke, I cal, I cry, for thy aſſiſtance, that I may conquer this vnruly motion. O bleſſed Sauiour that haſt graunted ſo many petitions vpon earth, to them that were carefull for the body, fulfill I pray thee, this my deſire; not for health, nor ſtrength, nor riches, nor honor, nor for food, nor apparell, but for thy heauenly grace and inſpiration: yea let me loſe all thoſe, rather than to be left to my ſinfull fleſh that I ſhould be ruled any longer thereby Mortifie good Father in me the old body of ſinne, and giue vnto mee a new body, purged from theſe dead workes to ſerue the liuing God: renew my ſpirite dayly, that I may caſt away theſe works of darkneſſe: let it be enough O mercifull Father, that my weaknes in fayling heretofore, hath bene made knowne vnto me, leaſt I ſhould bee too proud. Now let thy ſtrength appeare in putting this mine enemie vnder my feete, that thereby I may be bold to put my confidence in thee. Why ſhould my body made by thine hand, and my ſoule framed according to thy image, be giuen ouer as a pray into the hands of Sathan? Deliuer me O Lord from the ſnare of the hunter, and preſerue mee from the hand of mine enemie, who lyeth in wait for my ſpiritual life, and laboureth my euerlaſting deſtruction: ſo ſhall I praiſe thee for thy great goodnes, and magnifie thy name for giuing me conqueſt ouer my aduerſarie that is too ſtrõg for me. To thee I flie for ſuccour till the tempeſt bee ouerpaſt, hide me I pray thee vnder thy ſhield and buckler, that none of the fierie dartes of Satan take holde on mee. Good Lord, for the loue thou beareſt vnto mankind, or thy ſonnes ſake, who hath taken our nature vpon him, grant that I may not be tempted aboue my ſtrength, and that in all temptation I may flie vnto thee, as a horne of my ſaluation, yeelding thee moſt humble and hartie thankes, for that thou haſt giuen me a deſire to withſtand my ſinfull fleſh; which thy worke I beſeech thee for thy name ſake, to perfect and fully accompliſh.

Math. 26. 41.

Watch and pray, leaſt ye enter into temptation: the ſpirite is willing, but the fleſh is weake.

Another zealous Prayer.

ETernall God, almightie, and all mercifull: we thy vnworthie ſeruants, proſtrate before thy throne of grace, doe yeelde our ſelues bodie & ſoule vnto thee for all thy benefits, which thou from our birth haſt heaped vpon vs, as though we had alwayes done thy will although we be occupied about vaine things, neuer marked, neuer loued, neuer ſerued, neuer thanked thee ſo hartily for them, as wee eſteeme a mortall friend for the leaſt curteſie. Therefore wee come with ſhame & ſorrow to confeſſe our ſinnes, not ſmal, but grieuous; not a few, but infinite; not paſt, but preſent; not ſecret, but preſumptuous; againſt thy expreſſe word and will: againſt our owne conſcience, knowledge and liking, if any had done them but our ſelues. O Lord, if thou ſhouldeſt requite but the leaſt of them at our hands, Satan would challenge vs for his, & we ſhould neuer ſee thy face againe, nor the Heauens, nor the earth, nor all the goodneſſe which thou haſt prepared for man. What ſhal we doe then, but appeale vnto thy mercie, and humbly deſire thy fatherly goodneſſe, to extend that compaſſion towards vs, which thy beloued ſonne our louing Sauiour hath purchaſed, ſo mightily, ſo graciouſly, and ſo deerely for vs; wee beleeue and know, that one drop of his bloud is ſufficient to heale our infirmities, pardon our iniquities, and ſupply our neceſſities, but without thy grace our light, our ſtrength, our guide, we are able to doe nothing but ſinne, as wofull experience hath taught vs too long, and the example of them which are void thereof, whoſe life is nothing els but the ſeruice of the world, the fleſh and the deuill. Therefore good father, as thou in

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ſpeciall fauour haſt appointed vs to ſerue thee, like as thou haſt ordained all other creatures to ſerue vs; ſo may it pleaſe thee to ſend downe thy heauenly ſpirite into this earthlie manſion, to illuminate our mindes, mollifie our heartes, change our affections, ſubdue our reaſon, regenerate our willes, and purifie our nature to this duetie; ſo ſhall not thy benefites, nor thy chaſtiſements, nor thy worde returne voide, but accompliſh that for which they were ſent, vntill wee be renued to the image of thy ſonne. Good Lord we beſeech thee, looke downe in the multitude of thy compaſſions vpon thy militant Church, this ſinfull realme, thy gratious handmaide our dread Soueraigne, her Honourable Counſell, the ciuill Magiſtrates, the painefull Miniſters, the two Vniuerſities, the people that ſit in darkneſſe, and all that beare thy Croſſe. Gather vs into one communion of thy truth, and giue vnto euery man, a ſpirite to his calling, that wee being mindfull of the account, and that wee are called Chriſtians, may firmely reſolue, ſpeedily begin, and continually perſeuer in doing and ſuffering thy holy will. Good Lorde bleſſe and ſanctifie our meeting, that no temptation hinder me in ſpeaking, nor them in hearing, but that thy word may be heard and ſpoken as the word of God, which is able to ſaue our ſoules in that day, howſoeuer it pleaſeth thee by weake and fooliſh things to magnifie thy ſelf There is no cauſe, O God moſt iuſt, why thou ſhouldeſt heare ſinners, which art diſpleaſed with ſinne, but for his ſake which ſuffered for ſinne, and ſinned not: in whoſe name we are bolde to lift vp our hearts, hands, and voyces vnto thee, praying as he hath taught vs: *Our Father which art in heauen, &c.*

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